THREE SERMONS:

viz.:

1. A Commission for an Assise, granted to the Saints.
2. A close Hypocrite discovered.
3. The Lawfulnesse of doing Good out of Hope of Reward.

By *Daniel Cawdrey*, Rector of Great Billing in Northampton-shire.

PHIL. 2. 3.

Let nothing be done through strife, or vaine glory, but in lowlinesse of mind let each esteeme other better then themselves.

LONDON,
Printed by *R.Y.* for *Ph. Nevill*, and are to be sold by *Peter Whaley* at his shop in Northampton.
1641.

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A COMMISSION FOR AN ASSISE,

Granted to the SAINTS:

OR,

A Remedie againſt Lawing.

As it was delivered in a Sermon at the Aſſiſes held at Northampton.
Iuly 9. 1640.

By *D. C.* Rector of Great Billing in Northampton ſhire.

REVEL. 20. 4.

And I ſaw ſeats, and they ſate upon them, and Judgement was given unto them.

PSAL. 149. ult.

Such honour have all his Saints.

LONDON,
Printed by *R. Y.* for *Phil. Nevill*, at the ſigne of the Gun in Ivie-lane. 1641.

To the Right VVorſhipfull Sir CHRISTOPHER YELVERTON, Knight (late) High-Sheriffe of the Countie of Northampton, all health and happineſſe.

SIR,

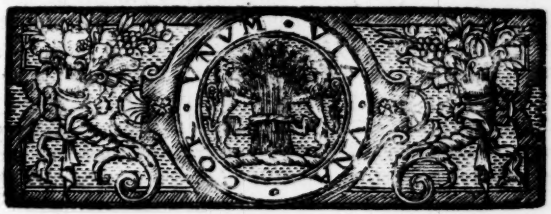
IT is the manner of Midwives, ſo ſoon as the childe is borne and dreſſed, to preſent it firſt to the owne parents, and then to the view of others. This following Sermon, as it was firſt conceived by your motion and requeſt (which is to me a virtuall command) ſo it is but fit and reaſon, that it ſhould firſt be tendred back unto you, that the ſame partie that helped to give it life and bringing forth, might alſo give it protection and bringing up. The ſucceſſe and operation that it had (as I am made beleeve) in the hearts of them who heard it firſt ſpeake, made me the more willing to expoſe it to the eyes of others, to ſee if it might ſomewhat prevaile to ſtifle, and (as Hercules the ſerpents in his cradle) to ſtrangle the lawleſſe contentions of this Lawing age. I have long and often lamented to ſee how all the world almoſt is turn'd into one common Tribunall, either to ſue, or cenſure others. The great reſorts of people in ancient times were wont to be for counſell to the houſes of the Prophets: But now the Innes of Court, and Courts of Juſtice are more peſtered with Clients, than the very houſes of God. Hence it is, that for the moſt part, that Profeſſion of the Law thrives beſt of any; and thoſe that, perhaps ſome of them, envy an 100. £. per annum to a painfull Levite, with a great deale more eaſe, themſelves get 500. £. and think it nothing.

nothing. The peevish perverseness of men, is much guiltie of this thrift. For if men had either so much grace, or wit, to doe no wrong; or if they doe, or suffer wrong, to be willing to referre it to their wise and honest brethren, they might have both more peace in their minds, and also more mony in their purses. And I cannot but wonder at the frowardnesse and folly of men, that rather chuse to referre it to twelve men, and they strangers, by force and course of the Law; than to two men their neighbours and friends, by the perswasion of the Gospel. In which proceedings, there is this disadvantage at least (besides many more) that whereas they might have chosen Arbitrators, wise and honest, their differences fall oftentimes into the hands of many, whereof some are wise perhaps, but not honest; others are honest, but no wiser than they should be: In which cases, a good cause, many times, falls to the ground. To prevent which mischiefe, was, at least, one maine intention of this Sermon. Knowing the weakenesse of it to walke alone, I have sent forth with it, two of its elder brethren, (two other Sermons, preached on other occasions) to wait upon it, (and with it upon you, Sir) as poore folkes use to doe, who set the elder to tend upon the younger. Such is your noble Candor (as I well know) that you will both protect these now made your own, and also lovingly accept; what is so duly, so respectfully tendered; not only as a private pledge, but also as a publike acknowledgement to the world of my many great ingagements for your many undeserved, undesired favours. And I shall never cease (till I cease to be my selfe) to solicite the Almighty, for Grace, Mercy and Peace upon your worthy selfe, your vertuous Lady, and hopefull off-spring: taking it for none of the least favours, that I may professe my selfe to bee

Yours in all due respects, and service in the Lord.

Billing Magna. Novemb. 20. 1640.

DANIEL CAWDREY.



A COMMISSION FOR AN ASSISE, Granted to the SAINTS.

1. COR. 6. 2.

Doe you not know, that the Saints ſhall judge the world?

Coherence.

THE holy Apoſtle *Paul*, having, in the former Chapter, taxed theſe *Corinthians* for their great *Negligence*, in not-judging that inceſtuous perſon, in a caſe Eccleſiaſticall; Now, in this Chapter, he blames them, for their over-much *Diligence*, in going to Judgement, in a matter civill and politicall. He doth not inveigh againſt, much leſſe utterly aboliſh (as ſome fanaticall *Anabaptiſts* dreame) the uſe of ſecular Jugdements, which we call going to Law: but onely reprehends the *Abuſes*, which he obſerved amongſt them, in the uſe of that,

which in it selfe (and some cases excepted) might be lawfull. *Wee know*, (to use our Apostles owne words, of another
1. Tim. 1. 8. *Law*, the Law of God) *the Law is good, if a man use it lawfully*. Which (at once to confute them, and passe along) wee may easily make good, from this very place. For the same *Apostle* that denies them the use of Law, in regard of some circumstances, allowes it, in regard of others. Hee denyes it in regard of *Infidels*, allowes it in regard of the
Sanctis disceptatoribus. Beza in locum. *Saints*, that is, of *Christians*; as the first verse implyes. But the best thing may be abused; and so is, too oft, the *Law* it selfe. Yet if the abuse may cry downe the use of a thing, we must pull downe the *Sunne* out of the Firmament. It is true, *Law*, and *Warre*, are much alike: *Warre* is but a more publike kind of *Lawing*; and *Law* is but a more private kind
Ne hoc quidem remedio egerent. Id. in ver. 7. of *Warring*; and both of them *Remedies* of the last *Refuge*. Yea this we will say more, (if that may please and satisfie our secular *Antinomians*) that if men were but so *wise* and *honest*, as they should be, there would be either none, or little use, either of *Souldiers*, or *Lawyers*. If men had but so much *Honestie*, to doe no *wrong*, or so much *Justice* or *Charitie*, if they doe wrong, to doe *right*: as on the one side, our *Armour* might rust in our houses; so on the other, the *Courts* of Justice might have more *Cobwebs* than *Causes*, more *Spiders* than *Clients*. But this may not be expected (feare it not, O you champions of Warre, or Advocates of either Law) whiles two bitter *rootes* grow in the hearts of men, *Pride* and *Selfe-love*. The one, whereby they will doe no *right*; the other, whereby they will take no *wrong*. The best way therefore, that I know, is to consider, seriously, what are the faults that usually men bring, or rather bring men to those *Tribunals*, and, as much as we can, to labour every one to redresse them. Our *Apostle* hath noted some, and the chiefest, to our hands.

Errors in going to Law, in 1. The Plaintiffe, that

Many were their errours in that proceeding: some concern the *Plaintiffe*, some the *Defendant*, some the *Spectators*.

First, the *Plaintiffe*; and what he wants in waight, he hath in number; and they are five.

1. First,

1. First, in regard of his *Adversary*; who is noted, not only generally to be a *Corinthian*, but to be a *Christian*: *Dare any of you*, you Christian *Corinthians*: and, *A brother goeth to Law with a brother*, vers. 6. Infidell to goe to Law with Infidell, were not strange. Infidell with Christian was too common. But Christian with Christian, brother with brother, seemes both unnaturall, and (as those times were) unchristian. 1. With a brother.

2. In regard of the *Judge*, chosen to decide and umpire their controversies: ἐπὶ τῶν ἀδίκων, under the unjust, verse the first: ἐπὶ τῶν ἁγίων, vers. 6. under the Infidels, or unbeleevers, and not under the Saints. If brother will goe to Law with brother, let them make choice of Christian Judges. For Infidels to be judged by *Christians*, were perhaps not unfit; But for Christians, to refuse Christians, and to chuse to be judged by Infidels, was foulely *scandalous. What will the heathens say, when *Christians* are together by the eares, and *Infidels* live in unitie? 2. Before Infidels. *Quod eligerent voluntarie Infidelium judicium. Aquin. in locum.

3. In regard of the *Matter*: some trifles, of no moment; as in the later end of this second verse, *Are you unworthy to judge the least matters?* Should men, that I say not Christians, fight, as two Cocks, for a graine of barly? for a Goose in the grasse? or a Pigge in the corne? It is a fault too common, every pettie difference pesters these Tribunals. *Gallio* should doe well to drive them from the Judgement seate, with that word, *I will be no Judge of such matters.* 3. For Trifles. Act. 18, 15, 16.

4. In regard of the *Manner*: with a great deale of *Impatience*, and impotent Anger: verse 7. *Why doe you not rather take wrong? why doe you not rather suffer your selves to be defrauded?* where the Apostle prevents a secret objection: They might plead; We doe not thus proceed without a cause; we have been wronged, perhaps very much, and may we not seeke the benefit of the Law, to right our selves? No, sayes the holy Apostle; something should bee hazzarded, yea lost, for peace sake. *Christ* your master taught you this lesson, *If any man will take away thy cloake, let him have thy coate also*: Peace is a Jewell, if we knew the 4. With Impatience. Math. 5.

worth of it, worth our buying, at a dearer rate than moſt men will give for it: And beſides, S. *James* hath told us the diſpoſition of all truely godly hearts, *The Wiſedome which is from above, is firſt pure, then peaceable, gentle, eaſie to be intreated, full of mercy, &c.* Now verily, there is utterly a fault among you, that you want that Chriſtian Patience, to ſuffer ſome wrong, rather than goe to Law.

Jam. 3. 17.

5. Too precipitate.

5. In regard of the *Order:* Law ſhould be your laſt Refuge, after tryall of all other *Meanes* in vaine. Amongſt the reſt, *Reference* unto your brethren, ſhould be uſed: If they cannot end it, the Law is open, implead one another. And this was a principall fault amongſt them, that ſo ſoone as any difference aroſe, they ranne or ſent preſently for a *Writt* to the heatheniſh Courts, and refuſed to referre it to the *Saints*, as the firſt verſe intimates.

2. The Defendant,

Secondly, there are other faults that concerne the *Defendant*; and what he wants in number, he hath in waight.

1. In doing the wrong.

1. That he did the *wrong*, and ſo was the occaſion, or cauſe of all, or moſt of thoſe errours in the Plaintiffe, verſe 8. *Nay you doe wrong, and defraud, and that your brethren.*

2. In defending the wrong done.

2. That he *Defended* the wrong done, by denyall of ſatisfaction, to doe his brother right; whereupon he was forced upon thoſe ſcandalous and ſinfull courſes. Nay it may ſeeme, that he that did the wrong, did not onely defend it, but alſo turned *Plaintiffe*, (as we call him that begins a ſuit) and beganne to ſue him firſt, as the manner of ſome great ones is; either to vexe him, or make him unable to proſecute the former wrong, or to make themſelves ſeeme innocent; For, attend the Apoſtles words: *Why doe you not rather take wrong?* which concernes the *Plaintiffe*, without all queſtion: yea (but addes the Apoſtle) *you doe wrong, and defraud*; which, in all congruitie, muſt concerne the *Defendant:* As if he were both *Plaintiffe* and *Defendant* (a ſtrange myſterie) that is, *Plaintiffe* in the ſuite, but *Defendant* of the wrong done, by firſt complaining. However, there was certainly a fault amongſt them, in one, or other, or both; yea, both, no doubt, are too often to blame. *There*

is

is utterly a fault, that you goe to Law one with another, ὅτι κρίματα ἔχετε, verſ. 7. that there are any cauſes between you, which need the *Judgement* and deciſion of the Law. It is hardly poſſible to goe to Law, but that the one partie, at leaſt, is faultie.

Thirdly, the *Spectators*, or by-ſtanders, were not altogether innocent. Two faults there are to be found in them. 3. The Spectators; their

1. Their ſimplicitie or *Ignorance*, that they were not able to comprimiſe their brethrens differences, before they went ſo farre, verſe 5. *I ſpeake it to your ſhame, is it ſo, that there is not a wiſe man amongſt you? no, not one, that is able to judge between his brethren? but a brother goeth to law with a brother?* &c. Now verily there is utterly a fault amongſt you, even you, that ſtand and looke on theſe unkind bickerings, and want skill to quiet them. 1. Ignorance.

2. Their ſloath or *Negligence*, that they were ſo lazie, that they would ſuffer their brethren to goe to Law, and that under Infidels, rather than diſ-eaſe themſelves a *little*, to compoſe them, being deſigned by God himſelfe to be *Judges* of the world. Theſe, I take it, are the principall faults the Apoſtle finds with this proceeding of the *Corinthians*; which being amended, *Law* is, no doubt, lawfull, ſay *Anabaptiſts* what they can to the contrary. 2. Negligence.

And now we come more neerer to the words. My Text hath reference to all the three; but primarily to the *Plaintiffe*; and it is brought in as an argument, to diſſwade his courſe, and to diſprove his choice. The ſumme ſeemes to be thus much: O *Corinthians*, O Chriſtians, you are much to blame, that chuſe ſuch incompetent *Judges*, of your differences, as *Infidels* are; *Dare any of you, having a matter againſt another, be judged under the Infidels, and not under the Saints?* The expoſtulation is very quick and ſharpe; If you will needs referre your cauſe to *Judgement*, in all reaſon, *Chriſtians*, the *Saints*, were fitter *Judges* than they. Why ſo? why, *Doe you not know, that the Saints ſhall judge the world?* As if he ſhould ſay, If you chuſe *Infidels*, and refuſe *Chriſtians*, you too much *honour* the one, and *diſpa-* The Summe of the words.

rage the other. You too much *honour* Infidels in suffering, much more in voluntarily *offering* your selves to be *judged* by them, whom you shall one day *judge*. You dishonour and disparage *Christians*, double: First, your selves, in that you make your selves inferiour to those that shall, one day, be *judged* by you: As for example, Were it a beseeming thing, that the Honourable *Judges* of Assise, should referre themselves, in any matter of difference, to be judged by the Prisoners in the Gaole, whom they shall by and by judge? *Doe you not know, that the Saints, even you shall judge the world? If then the world shall be judged by you,* (as the Apostle argues in the latter part of this verse) is it fit that you should be judged by the world? Secondly, you *disparage* your fellow *Saints*, to undervalue them so much, as to thinke *Infidels* worthy of that honour of *Judicature*, rather than them, who shall one day judge the world: As if some persons that have businesse at this *Assises*, should refuse the honourable *Bench*, and referre themselves to the Prisoners, who must be judged by the *Bench*. The argument lyes thus, *à majore ad minus:* If the *Saints* shall judge the *world*, then, much more, lesser differences of their brethren, concerning things of this life: that's the latter part of this verse. But certainly the *Saints* shall judge the world, that's the former part of this verse, (for take off the Rhetoricall Interrogation, and it is a strong Affirmation) Therefore the Saints are the fittest *Judges* of Christians lesser differences. You have the Coherence and scope of the words; Now take the Summe of them, considered absolutely in themselves. They are (if I may be bold to borrow your owne termes) *A Commission for an Assises, granted to the Saints*: and containe in them two generall parts.

ἥττημα ὅλι. vers. 7. *minoratio est*: a lessening or disparaging.

σὺ τοίνυν ὁ μέλλων κρίνειν ἐκείνους τότε, πῶς ὑπ' ἐκείνων ἀνέχῃ κρίνεσθαι νῦν. *Chrys. in locum.*

A Commission of Saints: In it

1. The *Dignitie* it selfe; The Saints shall judge the world; and therein, we may consider three things:

1. The *Commissioners* designed, by the name of *Saints*.
2. The *Matter* of the Commission, that is, to *judge*.
3. The *Latitude*, or extent of that Commission, the *world*.

The Saints shall judge the world.

2. The

2. The *Certaintie* thereof: *Doe you not know this?* as if he ſhould ſay, You doe know it, you muſt know it.

We begin firſt, with the *Dignitie*, and therein 1. The Dignitie; where

1. The *Commiſsioners* deputed, The *Saints*: wherein we have two things to conſider, Their *Qualitie*, Saints; Their *Equalitie*, all the Saints: the one in the ſenſe and ſignification of the word, the other in the Indefiniteneſſe and Pluralitie of the Number: we touch upon both. 1. The Commiſſioners; both

1. Their *Qualitie*, the Saints: The word, ἅγιοι, ſignifies *Holy*, which in the largeſt acception of it, is equivalent to that of *Juſt*, or *Righteous*, as might appeare from other places; and muſt be ſo taken here, as the oppoſition in the former verſe doth evidently manifeſt; For it is not there oppoſed to profane, but to the *unjuſt*, that is to *Infidels* or unbeleevers, that were generally unjuſt or unrighteous, as having no true Chriſtian *Righteouſneſſe* in them: And as, Righteouſneſſe in Scripture and other authors, containes in it, not onely that particular vertue of *Juſtice*, but all vertues whatſoever; in a generall notion: So *Unrighteouſneſſe* doth not onely ſignifie that particular vice of *Injuſtice*, (from which many heathen Judges were free) but even the want of all the vertues, or the moſt of them. In the 9. and 10. verſes of this Chapter, laid together, the Apoſtle explaines what he meanes by the unjuſt, or unrighteous: *Know you not that the unrighteous ſhall not inherite the Kingdome of God?* The unrighteous? who are they? marke the next verſe: *Neither Whoremongers, nor Idolaters, &c.* Now then, if *unjuſt* ſignifie all kind of unrighteouſneſſe; the *Saints*, or Holy, being thereunto oppoſed, muſt likewiſe include all *righteouſneſſe*. The *Summe* is, *All Gods Commiſsioners for the heavenly Judicature, muſt be Saints, holy, harmeleſſe, innocent, righteous:* that's the point. Every man is not fit to be made a *Judge* on earth, much leſſe in heaven: There are three things, we know, that make a compleate *Judge* on earth, *Authoritie, Prudence, Juſtice* or *Selfe-Innocence:* The firſt is founded in his *Commiſsion*; 1. Their Qualitie; Holy For 3. reaſons. *Juſtitia in ſeſe virtutes continet omnes.*

and is without himselfe: The other two are within himselfe, inherent in his person: And if the question be, Which of the two is most requisite for a *Judge?* I should venture to say the latter, *Holinesse* or Innocence, for these reasons:

1. To be like God.

First, *Justice* or *Holinesse*, makes God himselfe a Competent and Compleate *Judge* of the world: so the Scripture oft resolves it: *Shall not the Judge of heaven and earth doe right?* sayes *Abraham.* *What shall we say then? Is there unrighteousnesse with God? God forbid: for how shall God then judge the world?* sayes our Apostle: As if he should say, God himselfe (with reverence bee it spoken) were not a Competent *Judge*, if that he were not perfectly *righteous*: *The Lord is righteous in all his wayes, and holy in all his workes:* Righteousnesse and Holinesse in God, are of equall latitude and extent: Now as God is King of Kings, so he is Judge of Judges, and all his Judges must be like himselfe; *Holy* as he is Holy; and therefore called *King of Saints.*

Gen. 18. 25.

Rom. 3. 5.

Rev. 15. 3.

2. To avoid Recrimination.

Secondly, to avoid reproach, and *Recrimination:* If a Judge want *Innocence* or *Holinesse*, he is exposed to contempt, and shall be upbraided with his owne errours. *Thou that teachest another, teachest thou not thy selfe?* was spoken to one of our coate. Wee may enlarge it: Thou that *judgest* another, *judgest* thou not thy selfe? Thou that condemnest a man for stealing, doest thou steale? Thou that abhorrest Symonie, doest thou commit Briberie? &c. As that Pyrate under censure, retorted upon the great Conquerour, What I do by sea, thou doest that and more by land: and, many times, *Great* theeves condemne little ones: *Therefore thou art inexcusable O man, whosoever thou art that judgest; for thou that judgest another, condemnest thy selfe, for thou that judgest doest the same things,* or some thing as bad.

Rom. 2. 21.

Ibid. vers. 1.

3. To prevent Partialitie.

Thirdly, to prevent *Partialitie*: For selfe-guiltinesse commonly makes men partiall, in judging others: Their Conscience holds both tongue and hand, and tells them, they doe but beat themselves, whiles they punish others:

We

We may see it in *Judah*: when his daughter in law *Thamar*, was accused for her Incontinencie, how rashly hee censures, *Bring her forth, and let her be burned*; But when he heard, *By the man, whose these are, am I with child*; the case is altered, *Shee is more righteous than I*; no further talke of burning now; unlesse himselfe will be burned with her: Now on earth, it is too evident, that *Self-iniquitie* is the mother of *Partialitie*: Therefore *Jehoshaphat* giving charge to his Judges, to doe justly, enforces it from the example of God, whose *Judges* they are: *For* (saith he) *with the Lord, there is no iniquitie, nor respect of persons, nor taking of gifts*: As if he should say, If there be *Iniquitie* in the heart, there will be respect of persons, and taking of gifts, to pervert Justice: Requisite therefore it is, that they who shall be counted worthy, to be *Judges* in heaven, should be *Saints*, ἅγιοι, of ἀ privative and γῆ *terra*: men, that are like pure Gold, purified seven times in the fire, purged from the *drosse* of earthly corruptions; or like pure wine defecated and wracked from the *Lees* and dregs of carnall affections: Such as *Chrysippus* would have all earthly Judges: *Incorrupt, unflatterable, unmercifull and inexorable toward wicked men, terrible in the Majestie of equitie and truth*. Men free from passion and compassion; that will know neither father nor mother, friend nor brother; as was said of *Levi* in a like case: For suppose a *Judge* should meete, at the barre, his child, or brother, &c. and they should intreat, by those neere relations, O my *Father*, O my *Brother*, &c. What heart, not throughly hardened, could resist such *melting* compellations? perhaps it will be thus at the great day of *Judgement*; we have a type of it in the Gospell; where our Saviour brings in, (whether by way of Parable, or true Historie) the rich man beholding *Abraham* afarre off, and *Lazarus* in his bosome; Hee dare not speake to *Lazarus*, who was perhaps a stranger, and was by him before neglected; but to *Abraham* he addresses himselfe, with that oylie name of *Father*; *Father Abraham have mercy upon your sonne*: But *Abraham*

Gen. 38.

2. Chro. 19. 6.

Incorruptus, inadulabilis, contra improbos immisericors, inexorabilis, Majestate æquitatis, veritatisque terribilis. Aul. Gell. li. 14. c. 4.

was now above relations, above compassions, and foolish pittie: *Sonne remember, &c.* So at that great Day there will be crying; O my father, O my sonne, O my husband, O my brother! But there must be *judgement without mercy:* They, the *Judges* there, must be as insensible, and inexorable, as *Abraham* was; and if not pronounce, yet approve and applaud that dreadfull sentence upon their dearest acquaintance and friends, *Goe ye cursed into everlasting fire, &c.* What manner of men then ought they to be, that
2.Pet.3.11. must be Judges of the world, in *all Holinesses and Godlinesses* (so the Apostles words are) that is in the perfection of *Ho-*
2.Cor.7.1. *linesse* and Godlinesse; *perfecting Holinesse in the feare of God*, as our Apostle speakes. To conclude this first point; However on earth, favour or affection, briberie or corruption, may sometime make a *Judge*; as that *Romane* could say,
Act.22.28. to his little credite, *With a great summe of mony obtained I this office:* yet in heaven none but *Saints* shall judge the world: and that's the first. The second is

2. Their *Equalitie*; *Sancti*, in the plurall, and indefinitely, the *Saints:* and I feare not to say, in the words of
Psal.149. the Psalmist, *Such honour have all his Saints:* They are fellow-Commissioners; If I mistake not, all our Judges are so; and so are all our *Justices* at the Quarter *Sessions*; one Commission includes them all: There are indeed distinct *altitudes*, in respect of their personall titles, and degrees, but no different *latitudes*, in respect of their *Commission*; therein they are all equall. Heaven observes the same proportion: *One starre differs from another in glory*, not in nature. The least is as true a starre, as those of the greatest magnitude: One *Saint* differs from another, perhaps, in personall *glory* in heaven, as in personall *grace* on earth; but the meanest, the lowest, is as truely a Saint, as the greatest, and as truly a *Commissioner* and Judge of the world. There may and must be difference of order and prioritie, to avoid confusion, but no disparitie of dignitie in this heavenly Judicature. Our Saviour tels his disciples so: *You shall*
Math.19.28. *sit upon twelve thrones, judging the twelve tribes of Israel.*

They

They have all thrones, all sit, all judge; *Matthias* the last, as well as *Peter* the first. What? onely the twelve Apostles? shall none sit upon *thrones* and *judge* but they? what shall then become of *Paul*, and other Saints? He that made the question, can best resolve it, S. *Augustine*. *Wee ought not to thinke* (saith he) *that onely those twelve men shall judge with Christ. For by that number, is signified the whole multitude of Judges. Otherwise the Apostle* Paul, *who laboured more than all of them, shall want a roome to sit on; who yet demonstrates, that himselfe with other Saints, doe belong to that number, when he saith, Doe you not know that the Saints shall judge the world?* and againe in the next verse, *Know you not that we shall judge Angels?* The Catholike Schoolmen (falsly so called) some of them are here not Catholike enough; They restraine this *Dignitie* onely to the Apostles, and such as have followed them, by profession of vowed povertie, to the honour of their recluses and *Monasticall* superstition. Their colour is slight, and vanishing: because (forsooth) our Saviour answering *Peters* question, *Master we have forsaken all, &c. what shall wee have?* saies, *You shall sit upon twelve thrones, and judge.* But the Apostle *Paul*, who had the mind of Christ, and the Spirit of God, and had beene once in heaven, hath enlarged the Commission to all Saints, even to these poore *Corinthians*, the most despised, and *least esteemed* among them: And therefore it is observable how he varies the person, and makes use of all the persons in the plurall number; We, you, they. Not onely, *Wee shall judge the Angels*, which might be applyed to the Apostles, and no other; nor onely, *You shall judge the world*, or, *The world shall be judged by you*, which might exclude others, besides the *Corinthians*; but, *The Saints shall judge the world*, in the words of our Text: *Wee* shall judge, *you* shall judge, all *Saints* shall judge the world. But S. *Jude* shall put it out of all question, by the ancient Testimony of *Enoch*, the seventh from *Adam*: *Behold the Lord commeth with thousands of his Saints, to execute Judgement upon all the ungodly, &c.* which *Daniel* reckons

De Civit. Dei lib. 20. c. 5.

Aquin. in locum.

τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ. ver. 4.

Vers. 3.

Jud. vers. 14.

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reckons to be thousand thousands, and ten thousand times ten thousand, even all his Saints. Even to the least of all Gods Saints, is this honour given; how poorely, how basely soever esteemed of in this world, he shall be in *Commission* to judge the world: They went about, some of them, in sheepe-skinnes and Goat-skinnes, (not like Judges in skarlet) and yet, of them the world was not worthy, though they are accounted worthy to *judge* the world. The *Romanes* fetcht some from the plough, to the *Dictatorship*: *Pharaoh* tooke *Joseph* out of prison, to bee the second in Egypt: *David* was sent for, from the Sheepfolds, to bee annointed with Regall oile; *As hee was following the Ewes* (good Shepheard) *he tooke him, that hee might feed Jacob his people, and Israel his inheritance.* This is sure, God fetches his *Saints* farther, even from the loweſt earth, to the higheſt heavens. *Hee raiseth up the poore out of the dust, and lifteth up the needie out of the dung-hill; That he may set him with Princes, even with the Princes of his people; Such honour have all his Saints:* and now I have done with the first part, of the three named, and passe on to the second.

Heb. 11.

Psal. 78. 71, 72.

Psal. 113. 6.

2. The Matter of the Commission; To judge: wherein

2. The *Commission* granted, or *Matter* of the Commission, *The Saints shall judge.* There are, by Kings, severall Commissions granted, not all alike honourable; Some, for inquirie upon lands; some, for charitable uses; some, for matters of *Nisi prius*, as you call them; and perhaps many more, which I know not, nor much care to learne. That is the most eminent, which you call, *A Commission of Oyer and Terminer*, which passes upon life and death; because it concernes that which is most deere and precious in man, his *Life.* Gods preferments are ever like himselfe, most gracious, most glorious, to the best and highest employments. If there be any *Commission* weightier, either in honour, or execution, that shall be conferred upon his *Saints: Doe you not know, that the Saints shall judge?* and that with the Judgement of *Condemnation?* For explication of it, two things are to bee enquired; first, the *Truth*, and then the *Time*; the one in the sense of the word, *judge*; the other in

in the Tense of the Verbe, *shall judge:* wee follow both.

1. First, the *Truth* of this Grant may well be scrupled; How the Saints can be said to *judge*; seeing first, wee have God himselfe, (as well he may) taking this honour to himselfe, *God is Judge himselfe, Psal.*50.6. Secondly, granting a generall and universall *Commission* to his Sonne, *The Father hath committed all Judgement to the Sonne, even as*, or, *because he is the Sonne of man, Joh.*5.22 And thirdly, we have the Sonne discharging all from this Imployment, *Judge not, that you be not judged, Math.*7.1. And yet here S. *Paul* tels us of a *Commission* of *Judgement*, granted to the *Saints*. For reconciliation of this, we must distinguish of Judgement, and Judges. 1. The Truth of it; by a distinction.

1. Of *Judgement*, which, for kind or manner, is manifold; as may appeare in these particulars. 1. Of Judgement, which is

1. There is *Judicium Authoritatis*: the Judgement of Authoritie; which resides in the King, as the roote and fountaine; and thus there is one onely *Judge* of the world, as one Lawgiver, *God is judge himselfe.* 1. *Authoritatis.*

2. *Judicium Declarationis*, by way of *Declaration*; and thus the booke of the *Lawes* and *Statutes* may bee said to *Judge*, because they declare who, and how men are to be judged. And indeed, it is the *Law* that judges, not the Judge; hee doth but pronounce the *Judgement* of the Law. So said they of old, *Wee have a Law, and by our Law he ought to die. Doth our Law condemne a man, before it heare him speake?* said another. And thus, the *Word* of God, the booke of the Law, is said to judge; *The Word that I have spoken, shall judge you at the last day*; said our Saviour. 2. *Declarationis.* *Jus dicere, non jus dare.* Joh.12.48.

3. *Judicium Prolationis*, by way of *Pronunciation*, or passing of the *Sentence*: and this is done by the *Judge* alone, as our experience tels us. And in this sense, Christ, as man, shall judge alone; *All judgement is committed unto him*; and hee shall pronounce that dreadfull sentence, *Goe you cursed, &c.* passing the finall *doome* upon the world. 3. *Prolationis.*

4. *Comparationis.* 4. *Judicium Comparationis*; by way of *Comparison*, and thus not onely the Saints, but one wicked man, shall judge and condemne another. So our Saviour tels some; *Tyre and Sydon shall rise in judgement with this generation, and condemne it.* And thus the Saints, not onely *shall*, but doe even *now*, judge the world. Their lives are νόμος ἔμψυχος, a living Law; their examples of *Holinesse*, in the same temptations with other men, shall rise up and *condemne* the world, that followed not their patternes, in the same allowance of meanes.

κεκεῖσι, ἀκ ἀυτοὶ καθήμενοι, κ̀ λόγον ἀπαιτοῦντες, ἀλλὰ καταγινώσκοντες τὸ τῶν ἄλλων, ἔλεγχον ἐν ὑμῖν ἔχοντες εἰπεῖν ὑφ' ὑμῶν. *Chrys. in locum.*

5. *Approbationis* 5. *Assessionis, & Approbationis* (for I joyne them both together) by way of *Assession*, and *Approbation*; as the *Justices* upon the *Bench*, doe sit together with the Judge, and approve his Judgement. And thus, especially, all the *Saints* shall *judge* the world; They shall sit upon Seats or Thrones, and approve, yea applaud the Sentence. *The righteous shall rejoyce, when he seeth the vengeance, &c.*

2. Of Judges. 2. Of *Judges*, we may also distinguish; whereof there are severall kinds, in a well settled state.

1. The King. 1. The *King* is the supreme Judge of all, within his owne Dominions, and God is Judge of all the world, by way of Authority.

2. The Lord Chancellour. 2. The *Lord Chancellour* is a generall deputed Judge, by *Delegation* from the King; the King himselfe judgeth no man: so Christ, made the Great Lord Chancellour, or Lord Chiefe Justice of all the world, *The Father judgeth no man, but hath committed all Judgement to the Sonne.*

3. The twelve Judges, so called. 3. The twelve *Judges* are for their private *Courts*, or particular *Circuits*: and thus we may (perhaps) grant, the twelve Apostles, by speciall *Priviledge*, shal judge the twelve Tribes of Israel.

4. The Justices 4. All the *Justices* at their Quarter *Sessions* are joynt-Commissioners; And thus againe the *Saints*, even all the Saints shall judge, in manner aforesaid.

I conclude this point, with that of S. *Peter*, with a little alteration: *Seeing* these things are thus, *what manner of persons ought they to be, in all manner of holy Conversation*

2. Pet. 3. 11, 12

and

and Godlineſſe, looking for, and haſting unto the comming of the Day of the Lord, when the Saints ſhall *judge* the world: For the Time is not yet, but ſhall ſhortly come, when the Saints *ſhall* judge; And that's the ſecond thing obſerved.

2. The *Time*, or *Date* of this Commiſſion; It is not, *doe judge*, for that is expreſſely forbidden, *Judge not, &c.* but κρινοῦσι, *ſhall judge*. It beares not date till the Great Day of *Aſſiſes*, at the end of the world. It was the ſpeech of him, who is Lord of the Saints, yea *King of Saints*, when he was in this world, *I came not to judge the world, but to ſave it*. It is enough for the *Saints* to be like their Lord and Maſter; Hee came not to *judge*, but to be judged; but *he aſcended into heaven, &c. and from thence he ſhall come to judge the quicke and the dead*, ſaies our *Creed*. *God hath appointed a Day, wherein hee will judge the world, by that Man, whom hee hath appointed*. Hee ſhall come openly among the Juſt, to judge juſtly, who came ſecretly to bee judged by the Unjuſt, unjuſtly. Hee ſhall ſit as Judge, who ſtood before a Judge: Hee ſhall condemne the truly guiltie, who was falſly accounted guiltie; as elegantly S. *Auguſtine*. Even as hee was, ſo are his Saints in this world. They *judge* no man, their houre is not yet come; They are *judged* of all men, for this is the houre and day of the worlds *Judgement*. As theeves and malefactors, in the Gaole, doe ſometimes, in *mockerie*, repreſent the paſſages of an *Aſſiſes*; and there cite, arraigne, accuſe, condemne their *Judges*: So deale wicked men with Gods *Saints*, in this world. But the Day of *Aſſiſes* will come, when the *Judges* ſhall in earneſt condemne thoſe malefactors, who thus ſported themſelves with their owne deſtruction. *The Saints ſhall judge*, but not yet: And there are good reaſons of this *Prorogation*.

2. The Time: prorogued for two reaſons:

Joh. 12. 47.

Act. 17. 31.

Veniet manifeſtè inter juſtos, judicaturus &c.

1. Their *Ignorance*, and want of experience. There are many difficult and perplexed caſes, which, what by reaſon of the *ſubtiltie* of wicked men, and what by the *ſecrecie* of the intentions of mens hearts, they are not able to determine,

1. Their Ignorance.

mine, without danger of Errour: It was an intricate businesse propounded to young *Salomon*, that of the two harlots, to find out the true mother of the childe, when no evidence could appeare on either side: And therefore it is said,

1. King. 3. 28. *The Wisdome of God was in him to doe Justice.* I have read of a case sometime propounded to the *Areopagites*, Judges amongst the *Athenians*, which, because they could not well

Au. Gell. Noct. Attic. l. 12. c. 7. assoile, they wisely commanded the parties to come againe an hundred yeare after, and they would doe them Justice: By that time, they thought, either they, the *Judges*, or the parties would be dead. To this purpose, may that of the Apostle fitly be applyed;

1. Cor. 4. 5. *Judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darkenesse, and will make manifest the counsels of the hearts.*

2. Impotence of Affections. 2. Their *Impotence*, in regard of their *Affections*; too subject to passion and compassion: Feare, love, hatred, fooliſh pittie &c. are able to corrupt the best *Judgement*. Our friends may perswade us, our enemies may provoke us; the one to bee too favourable, the other to bee too harsh and cruell: I have read another storie fitting to this purpose: *In*

Joh. Hughen. Hist. Ind. *China, a part of the Indies, no man may rule, or beare any office of Justice in the Towne, or place, where he was borne; least his parents, or other friends, should worke him to give sentence of Judgement, contrary to the rules of equitie.* And, I take it, it is the Custome of this our Nation, that no *Judge* rides *Circuit* into that country where himselfe dwels, perhaps, for the very same reason. However, this wee know: This world is the home-towne of our *Nativitie*; wee live here among our friends, and among our enemies, who are many times, (too oft, God knowes) the *snares* of Justice: therefore, our God thinkes it fit to remove us from our Native soile, before hee imploy us in that state-businesse of *Judgement*. I conclude it, Let the censorious world spend it selfe in *judging* and condemning of the Saints; it is but

1. Cor. 4. 3. mans *Day*, as the Apostle cals it, but mans judgement, that may, and must be repealed; There will come the *Day* of the

the Lord, as the day of *Judgement* is called; yea the Day of the *Saints* will come; and then the course of things shall be cleane altered. The *World* now judges the *Saints*, then the *Saints* shall judge the *World*; and that is the next, and last part. 2.Pet.3.10.

The *Extent* or latitude of the Commission, the *World*. As Kings Commissions differ in their subject matter, so also in their Extent; some are for one Towne or Citie; some for one or more Counties, the largest is but for their Kingdome. It is said of *Samuel, That he went from yeere to yeere in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places.* But afterwards this was divided amongst many *Judges*, as wee may see in the time of *Jehoshaphat*: Yet, what if a mans *Commission* reached over the whole Kingdome; what is that to the whole *World*, but a mole-hill to a mountaine? If further (which never yet was granted to one man) over the whole *World*, for one generation, what is that to the innumerable generations past and to come? which yet are all subject to the *Judgement* of the *Saints*. *Know you not that the Saints shall judge the world?* The *World* hath diverse acceptions in Scriptures; Here it is taken for the worser part, the *wicked* men of the world, the *unjust*, in the 1. verse, the *Infidels* in the 6. verse, as opposed to the *Saints*: not excluding, but rather including the wicked *Angels*, that is, the *Divels*; for so the Apostle addes in the next verse, *Know you not, that we shall judge Angels?* The argument rises by way of gradation, The *Saints* may well bee allowed to judge your lesser matters of this life; for in the life to come, they shall judge the *world* of wicked men, nay more, they shall judge the wicked *Angels*. *Such honour have all* Gods *Saints*. Not to stand long: why might not Christ himselfe alone judge them, and no more adoe? why shall the *Saints* judge both men and Angels? For three reasons: 3.The Extent, of the Commission. The World, of 1.Sam.7.16. 2.Chron.19.5. 1.Wicked men 2.Wicked Angels, for three reasons.

1. To the greater *torment* and vexation of wicked men, and Divels, when they shall see those very men, whom they scorned, oppressed, persecuted, to bee now advanced, not only 1.Vexation of Enemies.

ly to Glory, but to bee their *Judges*. Those *Angels*, who sometime disdained to be servants unto man, (as some think) that tempted, seduced, vexed man, shall now, to their further torment, see them gloriously advanced to be their *Judges*. Those wicked men, who said, as they to *Lot*, with much disdaine; *Hee came in as a stranger, and shall hee rule us?* shall be moved, not more with griefe, than torment of indignation, to see them thus exalted over them; and that so much more, as they did more esteeme them base and inferiour: To find themselves delivered over into the hands of their enemies, to be *judged*, of whom they can expect no mercy, what horrour must it needes breed in them? As if, when some Noble man or judge, had wronged some poore and meane man, the King should deliver him over into the power of that man, to take his owne revenge: As *Abraham* did *Hagar*, to *Sarah*; and *Josuah* those heathen Kings to every common souldier, to set his feet upon their neckes: *God shall tread Satan under your feete shortly*; is promised to the *Saints*. To this purpose is that of the *Psalmist*, speaking of the great advancement of the righteous, *The ungodly shall see this, and be grieved, hee shall gnash with his teeth* (for indignation) *and melt away*. So our Saviour tels those auditors of his, *There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, in the Kingdome of heaven, and your selves thrust out. Hell* it selfe should not bee perfect *Hell*, if the wicked should not know, and see the *Saints*, whom they have abused, to bee thus *glorious*.

Dolet Diabolus, quod ipsum & Angelos ejus, Christi servus ille peccator, judicaturus est. Tertull. de pœnit. c. 7.

Psal. 112. 10.

Luc. 13. 27, 28.

2. Their owne Security.

2. For their owne greater *Assurance* & *Securitie*; They shall be their owne *Judges*; if they bee favourable, it is their owne fault. They shall not onely see a just retribution upon their enemies, men and divels, but have their owne voice, and hand in the execution of it. They shall not needs to feare any more the persecutions of wicked men, or the wearying solicitations of wicked Angels; All their enemies shall be destroyed, and for their greater Securitie, *When the ungodly shall perish, they shall see it with their eyes*, and help

Psal. 91. 8.

to

to act it with their owne hand. There ſhall bee a mutuall view of each other, in heaven, and hell: When the righteous are exalted, the ungodly ſhall ſee it: when the ungodly ſhall periſh, the righteous ſhall ſee it: *Dives* as well ſees *Lazarus* in *Abrahams* boſome, as *Lazarus* ſees *Dives* in hell; and a gulfe is ſet between, that they can never come neere one another, either to comfort, or hurt one another any more. Luc. 16.

3. For their greater *Joy*: Wee uſe to take wonderfull contentment and pleaſure in the miſery and deſtruction of thoſe, whom we eſteeme our enemies (though *ſinfully ſometimes, I confeſſe, on earth) much more, if we may have liberty to *revenge* our ſelves upon them. *The righteous ſhall rejoyce, when he ſeeth the vengeance, hee ſhall waſh his foote-ſteps in the blood of the ungodly*, ſaies the *Pſalmiſt*: and that without any the leaſt ſinne, in heaven; where God himſelfe ſhall *laugh* and *mocke* at the juſt condemnation of wicked and ungodly men. I conclude all this firſt part with that ſpeech of the ſweet Singer of Iſrael, which, I thinke, was ſpoken by way of propheſie, of this very Day of the Saints Judgement. *Let the Saints be joyfull in Glory, let them ſing aloud upon their beds. Let the high praiſes of God bee in their mouthes, and a two edged ſword in their hands: To execute vengeance upon the heathen, and puniſhments upon the people: To bind their Kings in chaines, and their Princes in fetters of Iron: To execute upon them the vengeance, as it is written, Such honour have all his Saints. Doe you not know, that the Saints ſhall judge the world?* 3. Their greater Joy. * Prov. 24. 17, 18. Pſal. 58. 10. Prov. 1. Pſa. 149. 5. &c.

And now we are come to the ſecond Generall part of the Text, the *Certaintie* of this Dignitie of the *Saints*: *Doe you not know it?* It fares with Gods *Saints* here, as with mens *heires* in their Minoritie: Though they be Lords of all, yet many yeeres paſſe, before they know their inheritance, or the Priviledges and honours thereof. God hath provided more for his *Saints* than they do know, than they can know: But yet, this they doe know, or may know, or muſt know, that the *Saints*, even they themſelves ſhall *judge* the world. 2. Part. The Certaintie: with

The *Rhetorick* shewes the *Divinitie*; the Interrogation negative makes it strongly affirmative: You may know it, you doe know it, you must know it; for it is most *usefull* and *necessary* that all know it. And so I will now make the *Application* of all that hath been spoken (in the former) part by way of *Explication*; which, of purpose, I have reserved for the Conclusion. It is therefore very profitable for all parts, that it should be knowne. Some things concerne the *World*, some the *Saints*, some both.

The Application.

1. To the world a double lesson

1. The *World* (we begin with them) Let all wicked men know it, if they know it not already, that the *Saints*, whom they now scorn & wrong, shall one day be their *Judges*. Then

1. Not to sinne before them

1. Let them take heed how they *sinne* before the *Saints*. They shall be their *Judges*, and dare they make them their *witnesses*? That were a bold theefe, that durst cut a purse in the face and view of the Judge. A good consideration, if men were not past wit, as well as grace, to restraine the impudent loosenesse of profane men. If they feare not God, whom they see not, and therefore beleeve not that hee sees them; yet let them reverence men, who see them, and whom they see. The presence of some grave *Senator* hath this power, in a tumultuous multitude: when those outrageous Citizens saw the cheise Captaine, they left beating of *Paul*.

Si fortè virum quem conspexere gravem, &c. Virg.

Sanctitie should make *Impuritie* blush, if it were not growne *bloodlesse*. *Herod* feared *John Baptist*, because hee was a *Saint*, a just man; what if he had known he should one day be his *Judge*? When *Paul* was but reasoning of *Righteousnesse, Temperance, and the Judgement to come*, Felix *trembled*: yet little did he thinke his *Judge* was so nigh. They are worse than *Herod* or *Felix*, who neither feare nor tremble to *sinne* before the *Saints*, who yet would be thought to know and beleeve this Scripture, *That the Saints shall judge the world.*

Act. 21. 32.

Act. 24.

2. Not to wrong them.

2. Let them at least take heed, how they *wrong* and abuse the *Saints*. The *Saints* shall be their *Judges*, and dare they make them also their *Accusers*? *He reproved even Kings for their sakes, saying, Touch not mine annointed, and do my Pro-*

phets

phets no harme. Were not that *malefactor* mad or desperate, that should *way-lay* his Judge, and offer him injury, in words or deeds, as he was comming to the *Assises*, or going towards the *Judgement* seat? what hope had he of any favour? *Dives* durst not speak a word to *Lazarus* (as we noted afore) whom he had but neglected, but intreats his Father *Abraham* for mercy. Heare it, all wicked oppressors, slanderers, persecutors of Gods *Saints*; you had as good, nay better, abuse one of his Majesties *Judges*, as wrong any, the poorest, the meanest of Gods *Saints*. You have abused a *Judge*, yea your own *Judge:* Take it for good counsell, If you will not be good your selves, yet hurt not those that are good: Hurt them not? yea make them your friends (as men doe the Judges) by your unrighteous *Mammon*, and all the wayes you can, that they may speake a good word for you upon the *Bench*, at that grand *Assises*, when a friend in the *Court* will be worth more than all the mony in your purses. At least, I say, wrong them not, for certainly they must be your *Judges*. *Agree with thine adversary quickly whilst thou art in the way with him: lest thy adversary deliver thee to the Judge*, is wholsome Counsell: I say more, lest thy *Adversary* prove to bee thy *Judge*. For now you doe know, that *the Saints shall judge the world.* And so much for the *World*.

2. The *Saints:* Let them take notice of this certaine truth, this excellent priviledge; That they shall judge the *world*. It serves 2. To the Saints a ground

1. For a ground, not onely of *Comfort* against those hard pressures, and great dejection, whereunto they are subjected in this world, but also of *Patience*, in the *Censures* and judgements of the world: as they that know their turne and time of *Judgement* is comming. See how confidently the Apostle contemnes the censures of men; *With me it is a small matter, that I should be judged of you, or of mans judgement,* mans *Day*, as the originall hath it. *Let the same mind bee in you, that was in Christ Jesus, &c. who humbled himselfe to the death, even the death of the Crosse:* not onely to bee *judged*, but to *die*. Or as the Apostle S. *Peter* expresses it; 1. Of Patience

1. Cor. 4. 3. ὑπ' ἀνθρωπίνης, ἡμέρας.

Phil. 2. 5. &c.

2. Pet. 2. 21. *Christ suffered for us, leaving us an example, that we should follow his steps, &c.* He suffered himselfe to be censured, reviled, mocked, crucified; but *he shall come to judge both quick and dead: When Christ, which is our life shall appeare, then shall you also appeare with him in glory*, saies our Apostle. *Behold the Lord commeth with thousands of his Saints, to execute Judgement*, saies S. *Jude: Be patient* (and comfortable) *therefore brethren* (they are S. *James* his words) *Behold the Judge stands before the doore.*

Col. 3. 4.

Jam. 5. 7. &c.

2. Of abstinence from their company.

2. For a *Caveat* against the *Company* of the wicked world; The *Saints* shall be their *Judges*, and doe they now make them their *companions? Have no fellowship with the unfruitfull workes of darknesse, but reprove them rather:* How? by abstaining from their companie, which is a reall reproofe, and a previous condemnation; *Præjudicium æterni judicii*, as that Father in a like case, the *præjudgement* of that eternall *Judgement.* How oft are they called upon for this? *What fellowship hath light with darknesse? God with Belial? &c.* what *Commerce* or societie have *Judges* that must *condemne*, with malefactors, who are to be *condemned*, askes *Tertullian.* Know your selves (O you who professe your selves *Saints*) know your worth and dignitie, with God: He purposes to make you his *Judges* of the world, and doe you make your selves equall to the *world? Come out from among them, and touch no uncleane thing:* Avoid their company, abandon their *fellowship*, as well as their *fashions:* Be not partakers of their sinnes, by too intire communion with them, lest you be partakers of their punishments. *For* (so addes *Tertullian*) *unlesse we now præjudge and præcondemne in them those things, for which we shall then judge and condemne them, certainly they shall judge and condemne us.* Let the *Saints* consider it.

Quod est commercium damnaturis cum damnandis? Tertull.

3. Of Peace-making, both

3. For a strong argument and motive to *Peace-making* on all hands: And this is indeed the principall scope of the Apostle; where it is worth the while to consider, the admirable *Wisdome* of the Apostle, in making one argument inferre a double conclusion; One in regard of the *parties* at variance, the other in regard of the *Spectators* that suffered them to goe

goe to Law: For marke the words. In the first verse he gives a sharpe increpation to the *parties* going to Law, *Dare any of you*, (either plaintiffe or defendant) *having a matter against another, go to law before the unjust, & not before the Saints?* Why not? might some man say. Why, *doe you not know, the Saints shall judge the world?* how much more, lesser matters: But then, lest those that were *beholders* should applaud themselves as innocent, marke how he changes the words, in the latter part of the verse, *If then the world shall be judged by you, are you unworthy to judge the smallest matters?* which cannot, in any reasonable *construction*, bee referred to the parties at variance, (it being utterly unfit, that men should be their owne *Judges*) therefore hee secretly taxes them that were the *by-standers*, for not interrupting their proceedings, by a wise and timely arbitrement, upon the same ground still, *Doe you not know that the Saints, even you, shall judge the world?* we will apply it severally, first to the *parties*, then to the *Spectators*.

1. To the *parties* litigant, or contending, whether plaintiffe or defendant, it matters not. The Apostle would have neither of them *goe to law*, at least before or under unbeleevers. Nay hee would have neither of them *goe to law* at all (as S. *Chrysostome* observes not amiss) if the matter might, by any faire meanes, be ended by the *Saints*. For he doth principally blame them, not so much for going *to Law* before Infidels, as for not referring their matters to a *private* decision; He doth not oppose Christian Tribunals, to the Tribunals of Infidels, but publick lawing to private determination. My reasons are; First, there were no Christian Magistrates, in those times of the Church, but all Heathenish, and therefore he could not referre them, to such as were not. Secondly, the word κρίμα, or κρίνειν, doth not onely signifie a publick *Sentence*, but oftentimes a private *censure*, as many instances would confirme, if we could stand upon it. To the point then: The *parties* at variance must not goe to Law, till their brethren cannot end it. They must first *referre* it to their fellow *Saints*. This the Apostle urges upon them, by this argument,

1. To the parties at variance.

Vide Bezam in locum.

Doe

Doe you not know, &c. as if he should say, Are the *Saints* so highly honored by God, to be made *Judges* of the world, and doe you think them unworthy to *compose* your lesser differences? *There is therefore utterly a fault amongst you*, that you thus disparage the *Commissioners* of heaven, the *Saints*; and expose not your selves only, but your profession also, and the Professors of the Gospell, to the scorn and derision of the Infidels. For what will the heathen say? See how injurious, how malicious, how contentious these Christians are! See how simple and ignorant they are! Not a man amongst them that hath so much *judgement* or wisdome, as to determine the least difference that arises, but they must come to us for *Judgement*. We cannot, in our land, (blessed be God) make that difference of Infidell and Christian: but yet we have a distinction parallel to that, of Papists & Protestants; Atheists and truly Religious. And this were argument sufficient to a good heart, not to bring his differences into the publike eye of the world, till he had tryed all other meanes in vaine. For what will *Papists* say? as of our Church differences, they doe say, These are your *Protestants*; *ut se invicem diligunt!* See how they love, or rather hate and prosecute one another! What will *Atheists* and profane persons say? These are your *Professors*, these are those that would be called *Saints*, (as in the text) see how they fight, and warre, and devoure one another! See how simple and weake they are, that not a wise man amongst them, to *judge* betweene his brethren! Why then, O why should Christians so disparage one another, to thinke them unable or *unworthy* to judge their lesser matters, who are so farre honored by God, to be *Judges* of the world: and perhaps, when all is done, the businesse fals into the hands of some, who are neither *wise* nor *honest*; who are of the world, and must one day be judged by the *Saints*? Let not, O let not then either *Papists* or *Atheists*, I say not, bee *Judges*, but nor *Spectators*, nor *Witnesses* of these unkind and *unchristian* quarrels. Referre them, referre them to your brethren, and smoother them in the first smoking. *Doe you not*, both parties, *know that the Saints shall judge the world?*

2. To

2. To the *Spectators*: The Apostle would have them both wise and willing, to undertake, if not the prevention, yet the speedie conclusion of such differences, betweene their brethren. And the argument is as strong for them: *Doe you not know, &c. If then the world shall be judged by you, are you unworthy to judge the smallest matters?* Truly, my brethren, the dishonour is greater, than you are aware of. If you bee *willing* but unable, it is your *shame*: *I speake it to your shame*, (sayes our Apostle) *Is it so, that there is not a wise man amongst you, no not one, that is able to judge between his brother? but a brother goes to Law with a brother?* If you be *able*, but unwilling, it is your *blame*, even want of a great deale of *Pietie* to God, and *Charitie* to your brethren. How can you think your selves able or worthy (willing I know you will be) to *judge* the world, that want either *skill* or *will*, to judge between your brethren? Be admonished then (I speake it, I hope, in a good time, to prevent many publike differences hereafter, though I expect no *Fee* for my *Counsell*) bee admonished, I say, every man, to spend some time, some labour, some paines, to repaire the first breaches of your brethrens peace. Intreat them, beseech them, adjure them, for their owne sake, for peace sake, for Religions sake, for Gods sake, to yeeld to a private determination. I conclude it: If peace be had, keepe it; if it be broken, every one, *Plaintiffe*, *Defendant*, *Spectators*, labour to repaire it. Live in peace, and the God of love and peace shall be with you. That for the Saints.

2. To the Spectators.

3. To both, *Saints* and *world*, as being mixt together; and we have two things to propound unto them:

1. *Moderation* of their censures, in judging one another; How often, how earnestly, are we called upon, to this purpose? *Judge not, that you be not judged*, sayes our Lord & Master. *Judge nothing before the time*, sayes S. *Paul*. What expostulations the same Apostle makes for excesse in this particular? *Who art thou, that judgest another mans servant? Why dost thou judge thy brother? and why doest thou set at naught thy brother?* why dost thou *vilifie*, or as *Tertullian* expresses the

3. To both the Saints and world:
1. Not to judge one another. Math. 7. 1. Rom. 14. 4. 10.

sense of that word, ἐξουθενίζεις, why dost thou *Nullifie* thy brother? Yet as if the day of *Judgement* were come already, we are all *Judges* one of another. It is a *world* of wonder to see, how the world is made one common *Tribunal*, where every man ascends the *Throne*, or place of Judgement, and there arraignes, accuses, and condemnes his brother. At least we keepe our turnes. Now we judge others; then others get up and judge us, as if we were all Judges, and all delinquents. Amongst our selves, we may divide all into two *Classes*, Prophane and Religious, but both agree, or rather, disagree in Judgement. The loose and *Prophane* persons judge all men, more stricter, and precise then themselves, mad, foolish, simple, superstitious, in a word (the worst they can say) *hypocrites*. On the other side, those that are strictly, & would be thought truly *Religious*, discharge as fast at them; Papists, Atheists, prophane, wicked; yea (which I tremble to thinke on) *Reprobates*. Good Lord, whither will our indiscreet *zeale*, and impetuous rashnesse carry us. O men and brethren forbeare, forbeare: who made you *Judges* in this world? when thy Saviour would not be a Judge in a case of *Nisi prius*, to divide an *Inheritance*, but refused it, upon this very reason,

Luc. 12. 14. *Man, who made me a Judge or a divider betwixt you*; how darest thou be so bold, as to *judge* of life and death, and that *eternall*, of the soule? Suppose you shall be *Judges* of the *world*, yet not in this *World*. Will you anticipate, and antidate your Commission? Wicked men are meere usurpers; they are to be judged, not to judge at all. The *Saints* are too precipitate, to start up into the *Judgement* seat, (as *Absalom* into his Fathers *Throne* before his death) before the Time. I say to both, *Judge not* now, *that you be not judged* for your

Jam. 4. 11. labour. *Speake not evill one of another, brethren; he that speaketh evill of his brother and judgeth his brother, speaketh evil of the Law, and judgeth the Law: but if thou judge or condemne the Law, thou art not a doer of the Law, but a Judge:* they are S. *James* his words, and not mine: S. *Paul* shall close up this point: *Judge nothing before the time, till the Lord come*; till the day of Judgement.

2. A strong enforcement for *Holinesse*, that thus qualifies a man to make him a *Judge* of the world. The Apostle shall speake what I intend, fully to my foregoing discourse, *Follow peace with all men*, (heare it Plaintiffe, Defendant, and Spectators) *and Holinesse*, (heare it all men) *without which no man shall see the Lord*: without which, no man shall ever be a *Judge* in heaven, what ever he be on earth. Labour above all things for *Holinesse*, they that want it, to procure it; they that have it, to increase it; *Doe you not* now *know, that the Saints, that is the Holy Ones, and they onely, shall judge the world? O you Sonnes of men, how long will you have such pleasure in vanity, and seeke after lyes? Know you that the Lord hath chosen to himselfe the man that is godly*, the man that is holy, to make a Judge of in heaven: How long, O you profane ones, you *scoffers* and deriders of *Holinesse*, will you despise and scorne that which must boe your Judge? Kings chuse *Judges* chiefly for their *knowledge* and experience; God chuses his by conscience and *Holinesse*. If these two must be severed, God sayes, Let me have the man that hath more *Conscience*, and lesse *Science*; rather than him, that hath all *Science* and no *Conscience*: Come then, my brethren, come to the *Innes* of *Court*, these *Courts* of Gods houses, and study *Holinesse*, more than knowledge, that you may be accounted worthy, to be made Judges of the world. Knowledge without *Holinesse* may make a man a *Judge* indeed, but not of the *world*, but of *Himselfe*: Such a man, is αὐτοκατάκριτος, *selfe-judged*, selfe-condemned, to save the *Judges* a labour. *Holinesse* is the very *Seale* of our Commission; or at least the *Posie* written round about it, *Holinesse to the Lord*: as the Prophet in a like case, *Zech.* 14. 20. The Apostle tels us so: *The foundation of God stands sure, and hath this seale, The Lord knoweth who are his*: but that is the *privie Seale*. The *broad Seale* is that which followes, *Let every one that cals upon the Name of the Lord, depart from iniquitie*; that is, Let him be *Holy*. If any man pretend a *Commission* for this *Judicature*, and it want this *Inscription*, it is a counterfeit, and meerely forged. This *Holines* is the thing which God esteemes above

2. To studie Holinesse. Heb. 12, 14.

Psal. 4.

Σημαντέον καθ' ὅλικὸν, καὶ σφραγὶς ἡ ἁγιασύνη. Chrys. in 2. Tim. 2. 19.

all things in his *Judges*; and which, above all things, as we said at first, makes *God* himselfe a competent *Judge* of the world. And thus he requires and expects his *Judges* should be qualified withall, above all his other *Attributes*: not that they should be like him, in *Power, Wisdome*, &c. But in *Holinesse*. *Be you Holy, as I am Holy: Be perfect, as your heavenly Father is perfect.* Nay, (if we may, as we may, beleeve S. *Paul*) *Not many wise, not many noble, not many mightie, are called* out to this preferment: *But God hath chosen the foolish things of the world, to confound the wise: and the weake things of the world, to confound the things that are mightie: and base things of the world, and things that are despised, hath God chosen* to make his *Judges* of. Cover you the best thing then, and that is *Holinesse*. Let others scoffe at *Holinesse*: Let others be *Ambitious* for honour, for knowledge, for wealth, for pleasure; but, if you will heare my Counsell and advice, be you covetous, ambitious, zealous for *Holinesse*. One grain of true *Holinesse* shall advance you higher with God, in heaven, than a whole world of *greatnesse* without it. When I have prayed for you in the Apostles words, I shall have done, and be no further tedious: *Now the very God of peace, sanctifie you throughout, and I pray God, that your whole Spirits, Soules and bodies, may be kept blamelesse, till the comming of our Lord Jesus Christ*; that is, till the *Day* of *Judgement*, the great and grand *Assises*, and then you shall see the difference between the Righteous and the Wicked, between him that serveth God, and him that serveth him not; between the *Holy* and profane; Then shall it be manifest to all the world, that the *Saints*, and the *Saints* onely, shall *judge* the world. Now to the *King of Saints*, the *Holy, Holy, Holy* God, be ascribed of us, and of all his *Saints*, as is most due, all *Holinesse* and honour, all might and Majesty, all Power and Glory, from henceforth and for ever. *Amen.*

1. Cor. 1. 26. &c.

τὰς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ. vers. 4. here.

1. Thes. 5. 23.

Mal. 3.

FINIS.

ΕΠΙΧΑΙΡΕΚΑΚΙΑ.

OR,

A CLOSE

HYPOCRITE DISCOVERED.

As it was delivered in a Sermon, by *D. C.*

---

1 COR. 13. 6.

Love rejoyceth not in iniquity, but rejoyceth together with the Truth.

LONDON,

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ΕΠΙΧΑΙΡΕΚΑΚΙΑ.
OR,
A CLOSE
HYPOCRITE DISCOVERED.

LUKE 18. 11.

God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publicane.

IT matters not so much sometimes what, as with what mind men speake. When *Judas* said, concerning the ointment powred upon our Saviours head; *What meanes all this waste? This ointment might have been sold, and given to the poore*; the words were seemingly very charitable, but the mind was nothing lesse, in the judgement of the Evangelist, who knew him better then we: *This he spake,* 1. The Coherence. John 12. 5, 6.

not

not because he cared for the poore, but because he was a theefe. The very like to this, is observable in this present speech of the Pharisee: For who, that lookes at the words materiall, without respect to the mind and intention of him that spake it, would not take him, not onely for a good and honest, but also for a very pious & devout man; who is 1. so thankfull, and 2. thankfull for such a mercy, as few men take notice of, or acknowledge any favour, *viz.* that *hee is not so bad as other men?* Many indeed (being more sensible of corporall, then spirituall mercies) seem thankfull that they are not so miserable, sick, poore, and as other men; but few, beside this Pharisee (or those that are truly godly) give thankes to God, they are not so bad or sinfull as other men. But he that knew the heart, better then wee the words, hath discovered that which we durst not have censured, that this so glorious-seeming a sentence proceeded from a deep and grosse hypocrisie: For both the Evangelist, in his preface to the Parable, hath told us, that his aime and end was naught; partly to justifie himselfe, and partly to vilifie others, with proud scorning and despising of them; *He spake this Parable to certaine that trusted in themselves, that they were righteous, and despised others*: And also our blessed Saviour, the Parable maker, hath informed us of the issue (no doubt answerable to his intention) that God rejected this his pretended thankfulnesse; The poore Publicane went away justified, and not the Pharisee.

2. The Division.

The words then (you see) may two waies be considered: either absolutely in themselves; and so they are very good: and beside other good things in them, this is not the least, that he is thankfull (or at least thought he ought to be thankfull) for this *privative* or negative mercie, that he was not so bad as other men: Or else respectively, with regard to the man, or the mind of him that spake them, and so they are very bad; as bad almost as can be, even an intimation of a kind of Diabolical *rejoycing* at others badnesse; as if hee would thanke God,

there

there was scarce an honest man in the world but he; taking a kind of complacence and contentment in their illnesse, for ends hereafter to be specified. Saint *Paul* indeed hath a speech something like this, but with a great deale of difference in the intention of the speaker; when he thus writes to his Romans, **God be thanked, that ye were the servants of sinne; but ye have obeyed from the heart the forme of doctrine to which yee were delivered:* Hee doth not give God thankes, that they were, or had been the servants of sinne; that were impious for the Apostle to doe, or us to thinke: but that having been the servants of sin, they had now *obeyed the forme of doctrine delivered to them.* Had this Pharisee thanked God, that he was better then other men; or not so bad as other men, with a simple and humble mind, he had been worthily to be commended; but when as he doth this with a proud and scornfull mind: he seems to be glad, and pleased, that others were so bad, and so much worse then himselfe: And this we may observe, That we well cannot (or seldome doe) give thankes for that, wherein we doe not somewhat joy and take delight. Little joy makes cold thankes; but as thankfulnesse increases joy, so joy produces thankfulnes. Now that a man should spend his joy or thankes for others badnesse, is a wickednesse incident to none but divelish dispositions; and this, we think, was justly taxable in this Pharisee.

Quid est cæteri homines, nisi omnes præter ipsum? Ego, inquit, justus sum, cæteri peccatores. *August. de Verb. Dom. serm. 36.*

* Rom. 6. 17.

To handle the words in both these respects, the time will not permit; we will therefore looke upon them in the second consideration, with respect to the mind of the speaker; as it is discovered to us; and occasionally take in such points of the former, as doe, or may pertaine to the application of the latter. The point of observation will be this, [That *Whatever shewes of goodnesse an hypocrite may make, yet he is secretly glad, and takes delight in others badnesse:*] *God, I thanke thee, I am not as other men are, &c.* which is a kind of triumph or insultation over other mens infirmities, and especially over the poore Publi-

3. The Observation confirmed.

can, who was reputed one of the chiefe sinners of those times, and most odious and infamous. Now had the Pharisee onely looked at his owne credit (as no doubt in part he did look at it) he would not have compared himselfe with men so notoriously bad: For what honour or excellency is it, for a man not to be so naught as a Publican? especially for a *Pharisee*, whose profession was most eminent in those times? It had been better in such an intention, to have left out this clause, and to have told of his owne extraordinary perfections, as after he doth, *I fast twice in the weeke, I give tithes of all I doe possesse.* But making such a comparison, in such a manner, discovers a naughty disposition of a soule, that did please it selfe with others badnesse, or being worse then himselfe: This corruption of heart, is more grossely manifested by some, who do openly make themselves merry with other mens infirmities: The foole (*Solomons* wicked foole) counts it a sport to commit wickednesse; not onely himselfe, but to see others do so too; as to heare men sweare, or curse, or fret, &c. An hypocrite doth the same, though more closely; he seemes to thanke God, that he is not so bad as others, when indeed he is glad others are not so good as he. The contrary whereof appeares in those that are truly good, As they desire others goodnes, *I would to God all the Lords people could prophesie, &c.* so they take delight in seeing and hearing others vertues, and thanke God that others are better then themselves; as we may heare hereafter: But to manifest the truth of our Observation before propounded, we have examples of other hypocrites, who were of the same disposition: First, in those counterfeit Visitants of *David*, *In mine adversity they rejoyced and gathered themselves together:* So we reade it; but the word in the originall signifies, *in claudicatione mea*, In my halting they rejoyced; which is * applied to the soule sometimes, as well as to the body: and so may signifie as well the evill of sinne, as that of punishment. *David* being put upon hard adventures, by *Sauls* persecution, sometimes

Pro. 10. 23.

1. By Scripture.

Psal. 35. 15, 16.

צלעי

* Heb. 12. 13.

sometimes was subject to haltings, that is, to failings, and the discovery of many infirmities: These, when some heard or saw, they gathered themselves together, and rejoyced at it, made themselves merry with it, though they would seem to him to be very sorry; and comming to visit him, would teare their clothes, and expresse much griefe; as *Tremellius* understands the words. But now, who were the men that did thus? The next Verse tells you that, *Hypocriticall mockers at feasts*, that is, men indeed that dissembled much religion, but were but starke hypocrites, the good fellowes of those times, that had many joviall and merry meetings; and when they were assembled together, they dealt with *David*, as the Philistines did in a like case with *Sampson* (sent for him to make them sport) made him, and his infirmities, his haltings, their *Table-talke*; mocking, and making jests upon him: *Hypocriticall mockers at feasts*. And this *David* having former experience of, he feares and prayes against in another place: *I said, Heare me, lest my enemies rejoyce over mee; when my foot slippeth, they magnifie themselves against me: For I am ready to halting*, that is, to shew my infirmities, in my tryalls and afflictions. And upon this ground hee enforces his supplication, for strength and grace; because his hypocriticall enemies would vaunt, insult, and triumph in his failings. The Prophet *Jeremy* had experience of the like in his times; *They waited* (saith he) *for my halting; peradventure hee will be enticed, and wee shall prevaile against him, &c.* There were some that watched the Prophet, to see if they could catch him in some untruth; and to this purpose, they laid baits to entice him, and snares to entrap him, that so they might have occasion to insult over him, that *Jeremy* himselfe was taken napping, as well as others: And who were the men that did thus watch him? *All my familiars* (saith he) *the men of my peace*; hypocrites, that would come to enquire of him, what was the word of the Lord; *Report, say they, and we will report it*: False Prophets would come to him,

Psal. 38. 16, 17.

Ainsworth in locum.

Jerem. 20. 10.

pretending they waited upon him, and depended upon him, as a true Prophet of God; but the truth was, they waited for his halting, that so they might triumph over him, that he was as much overtaken as themselves: which argues, That *Hypocrites, however seemingly good, yet secretly they take delight and contentment in others infirmities, or sinfulnesse*; which being a naughty disposition, and a divellish, you may wonder it should be incident to any reasonable living man: we will therefore see the grounds hereof.

2. By reason.

1. Reason, comfort in company: for it is

First, a corrupt heart finds comfort in company: It is true of sinne, as well as of misery, *Solamen miseris socios habuisse*. It is not so with good hearts; they care not how many companions they have in good, how few in evill, either of sinne or punishment: *Let thy hand, I pray thee, be against mee, and against my fathers house: as for these sheep, what have they done?* Contrarily, the Harlot having her owne childe dead, would be contented to have her neighbours to be dead too; this would be a kind of comfort and contentment to her. Just so it is in sin with naughty hearts, they comfort themselves in others sinfulnesse; and they have it from their father the Divell: So soone as he had sinned, and was hurled downe to hell; his next worke was to entice man, and make him sinfull, so to make him also miserable: But what comfort can a man take in wicked company?

1. A foile to his seeming goodnesse.

1. It will make a *foile* for his seeming goodnesse; others badnesse, opposed against his goodnesse, makes him seeme better, as his goodnesse makes others to seem worse: as blacke and white opposed, make each other appeare more eminent in their kind: A Sun-burnt face is white, compared with a Black-moore. The Pharisee was a Saint to the Publicane: And this was the very intent of the Pharisee, to bring in these examples of the grossest sinners, to make himselfe seeme more gloriously vertuous. *Abrahams* faith was sublimated and exalted, by the infidelity of those times: The chastity of *Lot* was more orient,

ent, that, like a precious pearle, it lay in the dunghill of filthy Sodome: As their sinne was aggravated, and, if I may so say, magnified, by the opposition of *Lots* chastitie. An hypocrite, such as this Pharisee was, is a vain-glorious creature, seeking by all meanes to magnifie himselfe; and therefore glad to fetch lustre to his seeming vertues from others vices: Yea, *Genus virtutis est, esse minus vitiosus*, sayes one; It is held a kind of vertue and honour in bad times, to be lesse vicious: And with simple judgements, he passes for a just man, that is no extortioner, or oppressour; hee very chaste, that is no grosse adulterer: This the hypocrite knowes; and therefore if he can produce examples of affirmative or *positive* illnes, supposes he shall find the honour, at least of a *privative* or negative goodnesse. *Animal gloria.* *Salvian.*

2. If he cannot attaine this, to get a colour to varnish his seeming goodnesse, yet to find a cover for his owne badnesse will be a comfort: He is not now without an excuse, to extenuate at least his owne knowne badnesse: I am a sinner indeed, but not so bad as such and such; not as other men are, extortioners, adulterers, &c. men of good note, and better parts, have done worse then ever I did: I am no extortioner, I thanke God; I am no adulterer: and this is the common plea of ignorant people, I thanke God, I am neither whore nor theefe, as such and such are; and so please themselves, and comfort themselves, that they are not so bad as others are: and this is the use they make of others badnesse. 2. A cover of his badnesse.

3. This gives them hope of a good condition, notwithstanding their wicked lives: they hope they may be saved as well, yea before others, that are worse then they in some particulars, especially if they be men that have had the reputation of godlinesse. *David* committed adultery and murder, *Noah* was drunke, so was *Lot*, and incestuous; many professours now are worse over-seen then they are, they thanke God: yet these men were (at least hoped to be) saved; they lived and died Gods chil- 3. A ground of vaine hope.

dren; and why may not they doe so with lesser sinnes? This is the common delusion of ignorant men; If they be not saved that are no extortioners, no adulterers, &c. what will become of those that are? they hope to scape as well as they.

4. A cloake of shame.

4. This will serve to allay the discredit, and *shame* of their owne wicked courses; singularity in sin makes men more remarkable, and so more infamous: community either makes it esteemed no fault, or no crime; *Incipit esse licitum, quod incipit esse publicum*, That begins to be accounted lawfull, which begins to be publick: And that ceases to be *shamefull*, that most or many doe. For this cause a sinner desires to infect others, if hee can, or at least is glad to find them infected, to qualifie his owne shame.

5. Fellowship in misery.

5. Lastly, if in none of these he can take any comfort, yet in this he will, that he shall not be miserable alone: This we heare desperately out of the mouthes of wicked men, If they doe goe to hell, they shall not goe alone; company good store: Miserable comforters are they all; yet such comfort the corrupt hearts of men (as the Divell himselfe also does) sucke out of the falls and sinnes of other men: And this is the first reason of their joy in evill.

2. Reason, Envie. Jam. 4. 5.

Another reason is, that secret envie, which is the attendant of hypocriticall pride: *Doe you thinke the Scripture sayes in vaine, the spirit that is in us lusteth after envie*, saith Saint *James*? There is in every proud heart a portion of envie, the nature whereof is, as *to grieve at others good, so to rejoyce at others bad*; whether of sin, or misery: Psal. 112. 10. *The ungodly shall see it*, that is, the prosperity of the godly, *and it shall grieve him.* Now this is certaine, He that *grieves* at anothers good, will *rejoyce* at his hurt or evill: And this is as true in morall good or evill, He that envies, and consequently grieves at anothers vertues or goodnesse (as every hypocrite doth, he would have none thought vertuous but himselfe) will certainly be glad,

and

and much please himselfe with others badnesse; because (as we said) this addes a lustre to his seeming vertues. A proud man cannot endure a competitour in goodnesse: The Pharisees did all they could to engrosse the name and honour of knowledge and religion to themselves; and therefore, when our blessed Saviour was deservedly raised and magnified by the people above them, his honour was the object of their envie, & the matter of their torment and vexation: And when they had procured him to be put to death, how did they rejoyce and insult upon him! The like may be seen of *Josephs* brethren, *Gen.*37.

A third and last reason is, from a secret hatred of goodnesse, however he may seem to love and favour it. An hypocrite, what shewes soever he make, yet loves not goodnesse; not in himselfe, much lesse in others. The appearance indeed he loves, because it brings him credit in the world; but he *receives not the truth in the love of it*: Yea, secretly he hates it, and hates to be reformed, as the Psalmist speakes; and no marvell: for hee hates God, though perhaps he doth not perceive it. Now this is a rule, As Love and Hatred are contrary affections, so they have contrary objects: Love good, and hate evill; or love evill, and hate good. Againe, as they that love good in themselves or others, cannot but joy and delight in beholding it; so they that hate good, cannot but rejoyce in the evill of others. A good man is pleased as well with others good, as his owne: An evill man no lesse with others illnesse, then his owne. *Love* (saith the Apostle) *rejoyces not in iniquity, but συγχαίρει, rejoyceth in the truth*, or with the truth: *Love* (saith he) *envieth not, it swelleth not, it vaunteth not it selfe* (over others infirmities) *it behaveth not it selfe unseemly*: but Hatred envies, swells, or is puffed up, vaunts it selfe, and behaves it selfe unseemly; and thereupon rejoyces in iniquity: These are the grounds of the point. 3. Reason, hatred of goodnesse. 2 Thes.2. 1 Cor.13.6. Ver.4.

And now we come to make some Application of this Doctrine. 4. The Application, and that

Doctrine to our selves; and we will (for better method and memory) reduce all we have to say to two heads: 1. The *discovery* of many for hypocrites, by the wrong uses they make of others infirmities, or sinfulnesse. 2. The *directions* to the right uses that wee should make.

1. For discoverie of manifold hypocrisie, as

The first use hereof is, to use it as a light to discover a world of hypocrites, who by severall waies doe manifest this naughty and cursed disposition, to rejoyce or take delight in others badnesse; and they are of many sorts: We will note some:

1. First, such as, from the sight and knowledge of others sinnes, take occasion to harden themselves in their sinfull courses, and to strengthen themselves in their wickednesse; comforting themselves in the company of others, and perhaps those of the better sort, as they are reputed; and so *settle themselves upon their dregges*, as *Zephany* speakes: Why (say they) many of the best of Gods children have been subject to their faults and infirmities; done as bad, or worse perhaps then we, and yet were saved: *Noah*, *David*, *Lot*, and others in our owne knowledge. But to discourage this conclusion, we propound to such a threefold consideration.

1. The difference between them and their copy: For, 1. they sinned of infirmity, these men of deliberation: They did not look at the examples of others that fell before them, to fall after them, which these men doe: They purposed, resolved, swore they would keep Gods commandements; so did never these: therefore theirs were sinnes of infirmity, these of presumption. 2. They sinned, but they repented, and proportionably to their sinne; *David* watered his couch with his teares; *Peter* wept bitterly; did not, as these men doe, comfort themselves, and put off sorrow, with examples of others fallings. And, 3. they sinned, but not after repentance; *Noah* drunke but once, &c. these never repent; or if they seem to doe so, it was but in hypocrisie, as the continuance

tinuance in their sin, by others examples, doth demonstrate.

2. The issue and successe of those sinners, whom they presume to follow: They sinned, but they smarted soundly; none so sharply out of hell: *David* had not only the sword threatned without, but had his bones broken within, *Psal.* 51. If they knew how deare they paid for their sinnes, they would be loth to buy the pleasure at so deare a rate; content not therefore your selves with this poore comfort of their examples.

3. This would also be considered by such men, that this is a most fearfull perverting of the Scripture, and the providence of God, in suffering others to fall before our eyes, to their owne destruction, as the Apostle sayes some men doe; and amongst all the uses that God intends therein, this is the worst and most dangerous: For if we aske, Why did God suffer his children heretofore to fall into foule and scandalous sinnes, and record them in the Scripture? One of these three may be said: First, for admonition; *These things were written for our admonition, that we should not lust as they lusted, nor murmure as they murmured; let him therefore that thinkes he stands, take heed lest he fall.* 1 Cor. 10. 11. Secondly, for *comfort*, that those that fall by infirmity, or otherwise, might have a ground of hope to rise againe; Who should ever rise, if they had not fallen? How apt are men, through their owne corruption, and the Divels temptations, to despaire? None of Gods children ever fell so low, so foulely, would he say: Yes, *Paul* was a persecutour, &c. and received to mercy, that God might in him shew an example, as of humane frailty, so of Gods mercy: 1 Tim. 1. 16. Or thirdly, God in his providence suffers these falls, in former and present times, to make *stumbling blockes* for some, whom he purposes to destroy, to keep them from coming into the way of godlinesse; and so from the end, to which it leads, eternall life: Its certaine, many doe *stumble* at this stone, and rocke of offence, the fallings and failings of Gods people; and are

either set at a stand in the profession of Religion, as the people stood still at *Asahels* carkasse; or else turne quite backe againe, as if that were not the way, which such men walke in; who fall many times more hainously, more scandalously then meere naturall men: They will not in sad and serious manner professe, because some professe Religion, and are not; *Woe be to them, by whom the offence cometh*: but woe also to the world, because of offences; woe to the giver, and woe to the taker of offence. The way to heaven is a narrow and a straight way, and besides, slippery; he is more then a man, that falls not sometimes, having so many stumbling blockes laid in his way by the flesh, the world, and the Divell: but theres no other way but that. Now were not he a mad man, that would refuse to walke a slippery way, suppose over ice, seeing there is no other way; because he sees many slip before him? Yet he is worse, who seeing his neighbour downe, will not step over him, but purposely stumble, and fall with him; and then plead his example, to excuse his owne falling: Thus do many men comfort themselves in the falls of others; and these are the first sort.

2. Secondly, another sort of hypocrites are those that, from the sight or knowledge of others sinnes, take occasion to vent their gall against Religion, and the profession it selfe; to lay all the fault upon that, and to insult over the whole number of them that professe it; *This is their Religion, These are your Professours, your Holy ones, thus they doe, such they are all: Fie upon this Faction*; as sometimes they said of *David, Fie upon thee, fie upon thee, wee have seen it with our eyes*: Or, as some said of Saint *Paul*, the ring-leader of the Nazarenes, as one called him: Away with him, away with him, it is not fit that he should live: But to coole this heat a little, consider,

1. What hard *measure* these men exact of their brethren, over they doe of themselves; they will not allow them common, and humane infirmities: Their brethren must

must live like Angels, themselves like Divels; and yet be counted honest men.

2. What *inequality*, if not iniquity is this in judgement? What partiality in judging? They can allow men of their owne confederacie, many grosse, not infirmities, but crimes: Some drunkards, some whore-masters, and what not? yet they heare, honest men, good neighbours, onely they have their infirmities: But if a professour of more godlinesse slip, and catch a fall (as who lives, and sins not) his infirmities are made crimes; and himselfe proclaim'd an hypocrite. Had these men lived in *Davids* time, and seen his grievous falls, hee should have heard, Hypocrite, and Counterfeit; and this is your holy *David*, *&c.* and so he did from some, no doubt: *The drunkards made songs of him*, perhaps for those or the like infirmities.

3. But what *uncharitablenesse* is this, to condemne all for one? There was a *Cham* in *Noahs* family, an *Ismael* in *Abrahams*, an *Absolom* in *Davids*, a *Judas* in Christs; shall any be so rash to say, They were all such? A grosse falshood; all are not such: There are many (blessed bee the grace of God) that shine as *lights*, in the midst of a crooked and perverse generation. Many, whom the Divell himselfe (except but common infirmities) cannot accuse justly of any *scandalous* sin.

4. What *hypocrisie* is this, to lay the faults of professours upon Religion; yea, that Religion which themselves professe, at least in shew? For *Papists* to censure thus of our Religion were somewhat tolerable; but for *Protestants* thus to flie in the face of their owne Religion, what heart can heare with patience? They know, Religion allowes or teaches no such thing: *The grace of God, that brings salvation*, teaches us to deny *ungodlinesse and worldly lusts*, *&c.* The commandement is holy, and just, and good; though in the best profession some have their infirmities, and some indeed be hypocrites: And the truth is, this man that thus strikes at the head or heart of

Religion, through the sides of some weake professours, discovers his owne hypocrisie: For if he did not hate Religion (in the power of it) he could not thus insult and rejoyce in the shame of that, which yet he would seem to honour.

3. Thirdly, another sort are those, who take occasion from mens sinnes, to *insult* over them, to *scorne* and despise them, as here the Pharisee did; *God, I thanke thee, I am not as other men, &c.* Its strange to see how supercilliously some (perhaps more civilly honest men) doe carry themselves towards those, who are more scandalously sinfull, whether presumptuously, or by infirmity. How do they entertaine high thoughts of themselves, and their owne goodnesse, in comparison of those? How highly they over-looke them? how bigge they speak? how scornfull? how reproachfull? like this Pharisee here, *This Publican*, and those others elsewhere; *This people that knowes not the Law, are cursed:* Or those their predecessours of old, *Stand farther off, I am more holy then thou: I thanke God, I am not as other men are, &c.* To let out this swelling impostumated *pride*, I would propound these few considerations:

1. This is no great matter to boast of; an hypocrite, an heathen, a reprobate may be no extortioner, not unjust, no adulterer: Many such have been among the Gentiles, as civilly honest as they.

2. This is but a negative kind of goodnesse, that is not to be better, but lesse ill then others; which is indeed a positive kind of illnesse, though in a lower degree: but to be lesse ill, is not to be good; unlesse to be ill, be to be good. And if he may be accounted good who is lesse ill, there are scarce any bad upon earth; none almost so bad, but he may find worse, if not here, yet in hell: *Cain* and *Judas* might prove to be good and honest men, for no doubt there were some worse then they. Nay, I dare be bold to say, there are many better then this negative man in hell; there are some, who not only were no adulterers

terers, extortioners, &c. but chaste, and charitable, and have done many good workes in appearance: and therefore this is but a poore matter to boast of; not so bad as others on earth, not so deep as others in hell.

3. This may come from restraining, not from sanctifying grace; and what is a man the better for that? A Lion in a chaine cannot range and devoure, as he would doe: The Divell himselfe, that roaring Lion, is held in the chaine of Gods Almighty providence, that he cannot doe the mischiefe which hee would. Their nature is never the better for that: Thou art no extortioner, no adulterer; perhaps thou wouldst, but durst not, but couldst not: Is this a thing to boast of?

4. But grant all this, yet who may they thank for it? not themselves, not their owne better nature, or disposition; but God that hath chained up their corruption, and let loose others to their owne hearts lusts. If others be so and so, they are to be pitied, not scorned: If any man be not so, he ought to be the more thankfull, not proud and scornfull; Who made him to differ? What hath he, that he hath not received? Why then doth he boast, as if he had not received it?

5. Yet see the hypocrisie of men discovered: I thank God, sayes one, I am not an extortioner, not an adulterer, &c. What great matter is this? All men are not extortioners, or adulterers: Some have another lust predominant; their *veine* lies another way: One man hates adultery, but loves drunkennesse: Another hates prodigality, but loves covetousnesse: Say then, thou proud Pharisee, I am no slanderer, or detracter from other mens credit; I am not proud: but that thou canst not say: Thou art not like the Publican indeed, for he, though a sinner, was humble; thou art a sinner, and proud. Severall men have severall waies to spend and vent their lust; all are damnable: Boast not then, I am no adulterer, when thou art a blasphemer, or covetous, or proud, &c. that is palpable hypocrisie.

4. A fourth sort of hypocrites are such, as delight, and are glad to see or heare, or perhaps to tell and blaze abroad the faults and falls of others. Some have *itching eyes*, desirous to see or know: Some have *itching eares*, tickled and contented to heare the worst reports, especially of professours; and *itching tongues*, that please themselves in raking in the infirmities of other men: *Tell-tales*, that like Pedlars goe up and downe from house to house, and open their packs at every doore: Did you not heare what such a one hath done? I am sorry to speake it, I pray tell no body; when secretly he is glad, and desirous all should know it. Such a fellow was that cursed *Cham*, who could not satisfie his wickednesse to see, but must needs run and tell his brethren of his fathers nakednesse; whereas his brothers took no delight to see it: therefore they went backward, and threw their garments over it, to shew how displeasingly they heard so vile a report of their father. 1 Sam. 21. 8. Such an hypocrite was *Doeg*, who (forsooth) was *detentus coram Jehova*, detained before the Lord at Nob, whether with conscience of the Sabbath, or some vow, it matters not; yet in the next Chapter, turnes Informer against *David*: *I saw the sonne of Issai coming to Nob, &c.* This he did, either to flatter, and humour, and curry favour with *Saul*; or to vent his secret spleen and malice against *David*, whose vertues were more eminent, and whose fame eclipsed his. But *David* brands him for a starke hypocrite for his labour, and for a lying fellow, though he spake but the truth: *Why boastest thou thy selfe in mischiefe, O thou mighty man? Thy tongue deviseth mischiefes, like a sharp rasour, working deceitfully: Thou lovest evill more then good* (for all thy faire pretences of devotion) *and lying rather then to speake righteousnesse: Thou lovest all devouring words, O thou deceitfull tongue.* Psal. 52. 1. &c. Why (might some man say) *Doeg* told nothing but the truth; why then is he thus complained on? Why? because he spake the truth with an ill mind, in an ill manner, boasting and insulting over *Davids* infirmity, as if he were glad of this

advantage, to *ingratiate* himself with *Saul*, and to do *David* a mischief: Such *Doegs* there are too many now, *Hypocritical mockers at feasts* (as *David* calls them) trencher-flies, who fall upon the sores of those that professe godlinesse; to please some, to whom they know such newes will be welcome: men notwithstanding that seeme sometimes very pious and devout, holy with the holy: this secret delight, to heare or tell others infirmities, discovers them for hypocrites; and these are the fourth sort.

Another sort are such as *envie* at others goodnes, or credit thence arising: *Some preach Christ out of envie*, said the Apostle; and how glad were they to spie out the failings of those that preached in sincerity? Now this is certaine, He that is envious at others goodnesse, will rejoyce, or be much pleased with his badnesse. *Paul* was of another disposition; *Notwithstanding, whether in pretence, or in truth, Christ is preached, and I therein doe rejoyce, and will rejoyce.* Good men desire all men were as good, yea better then themselves; this they pray for: *I would to God* (saith *Moses*) *that all the Lords people could prophesie. I would to God* (saith *Paul* to *Agrippa*) *not onely thou, but even all that heare mee this day, were altogether such as I am.* To conclude, see you a man proud, vain-glorious, and consequently envious? certainly, that man cannot but take delight in seeing and hearing others badnesse: Envie feeds it selfe upon others evills; it is as pleasant to him, as his meat and drinke. But to allay this cursed disposition in them all, I propound but these three things to their consideration: 5. Phil. 1. 18.

1. This argues, that they are destitute of all true Christian *charity*, and love of their brethren; *Love envieth not, love rejoyceth not in iniquity*, its owne or others: That man that should see his very enemy fall, and break a legge or an arme, &c. and rejoyce at it, were a beast, and no man. But he that shall see his brother fall into sin, and break not a legge or arme, but the neck of his soule, if I may so say, and make himselfe and others sport with it, hath put off man, and put on Divell. The Divell indeed

rejoyces

rejoyces at the falls of men: As there is joy in heaven for one sinner that repents; so, no doubt, there is joy in hell for one penitent that relapseth. I may allude to
Jam.3.14,15. Saint *James: If you have bitter envying and strife in your hearts* (which will certainly cause rejoycing at others evill) *glory not, and lye not against the truth.* This wisdome (or folly rather) descendeth not from above, but is earthly, sensuall, *divellish.*

2. As they have no love of their brethren, so nor any love of God (what ever they may pretend) that can rejoyce in his dishonour. Nothing more dishonours God, then the scandalous lives of professours; and canst thou rejoyce in that which grieves and dishonours him? Can any good childe sport himselfe in his fathers disgrace? I will say to thee, as *Paul* to *Elymas* the Sorcerer, *Thou childe of the Divell, thou enemy of all righteousnesse*; what ever pretence or profession thou makest.

3. This is enough to discover such for hypocrites; what shew of love to Religion soever they make, they doe indeed hate it: God himselfe challenges such, *To the ungodly* (saith God) *what hast thou to doe to preach my Law, and to take my Covenant in thy mouth; whereas thou hatest to be reformed?* Wherein (might he say) doe I hate to be reformed? Marke what followes; *Thou satest* (in the seat of scorners) *and spakest against thy brother, and hast slandered thine owne mothers sonne:* Thou takest delight to be speaking of thy brother, things either true or false, it matters not; and this concludes thee for an hypocrite. No sound member of the body can delight it selfe in the
Psal.50.
disease or dishonour of a fellow-member: *If one member*
1 Cor.12.26. *suffer, all the members suffer with it: if one member be honoured, all the members rejoyce with it.* Let these things bee considered; and so we proceed to the second use.

2. Directions, what use to make of others falls.

And that is for *direction*, how to stand affected at others badnesse, and what uses we ought to make, if (at least) we will approve our hearts either to God or men, or our selves to be sincere. To insult and be glad at others badnesse,

neſſe, that they are worſe then we, is a ſigne of a naughty and hypocriticall heart: What then is to be done in ſuch a caſe? We cannot but ſee daily the out-flyings of other mens corruptions, into many foule and ſcandalous ſinnes; and what uſe worldly men and hypocrites make thereof, to triumph in their falls, we have heard already; which being conſidered, let us ſee what uſe we ought to make: Wee will reduce all to theſe foure heads; 1. To humble us, 2. to make us thankfull, 3. to make us pitifull and mournfull, 4. to make us watchfull.

1. The firſt uſe we ſhould make, is to *humble* us, in conſideration of our common frailty. It was a Heathen mans advice, When thou beholdeſt other mens infirmities, reflect upon thine owne heart, and aske thy ſelfe, *Numnam ego talis?* Did I never commit the ſame, or the like as bad? Yea, the Apoſtle inferres all meeknesſe to be uſed to all men, upon this very ground: *For wee our ſelves were ſometimes fooliſh, diſobedient, ſerving divers luſts, &c.* Or, if not ſo, yet aske once more, May I not be ſo? May I not fall as foule as he? Have I not the ſame nature? the ſame corruption? even this conſideration the Apoſtle alſo urges; *If any man be overtaken with a ſlip or infirmity, you that are ſpirituall, reſtore him with the ſpirit of meekneſſe, conſidering thy ſelfe, leſt thou alſo be tempted.* That ſinne (as well as miſery) may befall every man, that doth befall any man: Yea, wee ſhould be ſo farre from inſulting and rejoycing at it, that we ſhould tremble at their fall, & at the juſtice of God in ſuffering it. To be given over to a mans owne hearts luſts, is one of the moſt fearfull judgements that can befall a man: *So I gave them up to their owne hearts luſts, and let them follow their own imaginations*; as if hee knew not how to puniſh them worſe. To puniſh a man with *ſinning*, is the worſt part of puniſhment. Now all Gods judgements ought to be trembled at, much more the greateſt. If we ſee a man ſuddenly ſtruck dead by the peſtilence, or other diſeaſe, wee are amazed, and tremble at it; how much more

1. Humility.

Tit. 3. 3.

Galat. 6. 1.

Pſal. 81. 12.

Acts 5. 11.

ought we to doe so, when we see a man struck downe with sinne? And that the rather, when we consider, that it might have been our case, having the same nature, the same desert in both? we have as great sinnes to provoke God, to let our corruptions loose, to shame both our selves and our profession: *Behold the goodnesse and severity of God*, as the Apostle in a like case: Goodnesse to thee, severity to them that fall; mercy to thee, justice to them: and when thou beholdest, be humble and tremble. Tremble, I say, at his severity to them, and his goodnesse to thee, if thou continue in his goodnesse; otherwise (marke what followes) *even thou also shalt be cut off*: shalt be let loose, and fall as foule as they. *Thou wilt say then* (to allude to the Apostle) *They are fallen, but I stand upright*: Well, they are fallen by unbeliefe, unthankfulnesse, or some other sinne, by the justice, and just judgement of God; *and thou standest by faith* (if so bee thou hast faith) *be not high-minded, but feare*. If God spared not them, take heed lest he spare not thee. And that is the first use to be made of others falls.

Rom. 11. 22.

Ver. 19.

2. Thankfulnesse.

A second is for *thankfulnesse*, that wee are not so bad. The Pharisee supposed right, had he but proceeded right; had the manner been sutable to the matter, no man could have spoken better. It is worth abundance of thankes, that wee are not as other men are, &c. as hath been largely proved in the former point: we will but borrow the remembrance of the chiefe heads, to quicken the exhortations, and then proceed to another. There is great reason we should say (with a more humble heart then the Pharisee) *God, I thanke thee, that I am not as other men are, not an extortioner, &c.* I know not whether is the greater mercy, to *forgive* a sinne, when it is committed; or to *prevent* a sinne from being committed: I will not dispute the case; but propound the reasons of our thankfulnesse.

Omnia peccata sic habenda tanquam dimittantur, à quibus Deus custodit ne committantur. *August.*

1. If we consider the *spawne* and seed of corruption, which lies bedded in our hearts, waiting but opportunity

to

to breake out into the same enormities; there is not the vilest sinne that ever was committed, but we might and should commit, did not God in much mercy restraine us. We admire and wonder at others badnesse; we need not, if we consider the root from whence it proceeds: but rather wonder we are not as bad, and admire Gods goodnesse wee are not. It is, wee said even now, one of the greatest judgements of God, to let corruption loose upon a man, and to deliver him into the power thereof. It is consequently one of the greatest mercies, to have it chained up from breaking out: and therefore say humbly, *God, I thanke thee, &c.*

2. In regard of the *issues* and consequents of sin committed, which are manifold and grievous miseries, which our eyes have seen overtake men for their sinnes which they have committed: A wounded spirit, broken bones, as *David* calls them; sorrow, sickneſſe, poverty, ignominie, shame to themselves, friends, profession, and religion it selfe; death temporall, yea, and perhaps eternall: from all which we are freed, by being kept from their sinnes. Consider but what they would give to be innocent againe, if possible; and thinke what a mercy it is, to be kept from their sinne, and their misery: and then goe and blesse God, and say, *God, I thanke thee, &c.* wee cannot but stand amazed, that many, and they in our opinion and their owne, godly, learned, wise, &c. have fallen into so many great and foule sinnes, to their owne shame, sorrow, misery, and the scandall of religion, &c. Why are not we fallen into the same pit? Are we better then they? Nothing at all: It is the grace of God that makes this difference between us: Blessed be God, and his grace for his mercy. Oh then, doe not insult over men wounded, and fallen at our feet, doe not rejoyce at them, but, with all humble thankfulnesse, adore and blesse that grace that hath preserved us from falling.

But it is not enough not to rejoyce or triumph at the falls of others; it is also a duty required to *mourne* with them, 3. Compassion or mourning.

them, and for them: This I am sure, was the practise of
Psal.119. holy men heretofore; so did *David*, *I was grieved to see the transgressours: Mine eyes gush out with rivers of teares, because men keep not thy Law.* So did Saint *Paul*, in a case
2 Cor.2.4. of a scandalous sinne, by the incestuous person: *Out of much affliction and anguish of heart, I wrote unto you with many teares: Some walke* (saith he)
Phil.3. *of whom I have told you before, and now tell you weeping, &c.* And there is very good reason for it: for

1. Otherwise thou art like to fall into the same, or another sinne as bad, and as scandalous. Into the same, first: For nothing better to preserve a man from the infection of other mens sinnes, then to be grieved and mourne for them: This kept just *Lot* from the hurt of Sodoms sins,
2 Pet.2. living amongst them, that *he vexed his righteous soule, in beholding their uncleane conversation.* Upon this ground the Apostle told his Corinthians, that *a little leaven would leaven the whole lump*; even infect them, that had not sorrowed for the sinne committed by the incestuous person: Or if thou escapest the same, it is just with God, to let thee fall into *another* sinne as bad and infamous; because thou doest not compassionate and mourne for others sinnes, much more, if thou in the least manner rejoycest at his fall: The unmercifulnesse and scorne of men is sometimes thus requited. What *Solomon* sayes of an enemy, may very well be applyed to this purpose: *Re-*
Pro.24.17. *joyce not at thine enemy when he falleth* (into misery, or sin) *neither let thine heart be glad, when he stumbleth; lest the Lord see it, and it displease him, and hee turne his hand from him, upon thee*; and suffer thee to fall into the like, or as bad a sinne, to find as little mercy and compassion, or as much scorne and contempt, as thou hast shewed to thy brother. I doubt not, but this hath overtaken many of Gods children; they have been let goe, to fall: because they have not pitied and mourned with others that have fallen by them. God cannot endure that men, subject to the like infirmities, should be proud and insult, or be mercilesse

and

and pittileſſe towards others; and therefore oftentimes payes them in their owne coine.

2. But if not ſo, yet thou ſhalt be *guilty* of others ſins, for which thou haſt not mourned; much more, if rejoyced at it. The Apoſtle charges his Corinthians for a double fault in this kind: one, that they did not *mourne* for that ſcandalous ſinne; another, that they were *puffed* up, ſwelled againſt him, inſulted over him: and this made them double guilty of his ſinne. Contrarily, when they had mourned for that ſinne, he gives them their acquittance; *Behold this very thing, that ye have been godly ſorry,* what Apologie it hath wrought for you: ye have ſhewed your ſelves free in this matter. It may ſeem a paradox, but is a truth; A man is guilty of all thoſe ſinnes of the times he doth not *mourne* for: but if he ſhall adde, to rejoyce at them, or take pleaſure in them that doe them, as the Phariſee did, he ſhall be double, yea treble guilty of them. 1 Cor. 5. 2. 2 Cor. 7. 11.

3. And if guilty of the ſinne, lyable to the puniſhment: *Be not partakers of her ſinne, leſt yee bee partakers of her judgements,* is a caution preſcribed ſpecially in the caſe of Babylon; but may extend to any nation, or particular perſons ſinne. This was once proved on the contrary, in a common deſtruction, the mourners onely were preſerved: *Goe* (ſaith he) *and ſet a marke upon the fore-heads of all thoſe that mourne for all the abominations committed in the city*; and then ſmite the reſt, and ſpare none: Let this be conſidered. Ezek. 9. 4.

The laſt uſe that we are to make upon the view and conſideration of others falls and infirmities, is to be more *watchfull* over our owne hearts and waies. The Apoſtle makes the concluſion for us: *Let him therefore that thinkes he ſtands, take heed leſt hee fall*: Not onely their puniſhments, but their ſinnes are written for our example, that we ſinne not as they did. They are written for our admonition; they murmured, they committed Idolatry, they fell into fornication, they tempted; we are made of 4. Watchfulneſſe, conſidering 1 Cor. 10. 12.

the same metall, subject to the same infirmities: Let no man therefore insult over their falls, upon conceit of his owne strength; but *let him that thinkes hee stands, take heed lest hee fall.* The like may be said concerning those, who fall into scandalous sinnes in our own knowledge: *Consider thy selfe, lest thou also be tempted.* This exhortation is very seasonable, To walke *circumspectly*, to walke *exactly*, especially to those, who make a more then ordinary profession of Religion, considering

1. Our owne frailty.

1. Our owne frailty, even the strongest of us; wee are made of the same matter, have the seed of the same sinnes in us: But when wee see men farre better then our selves so foulely overtaken, how should we chuse but tremble, and watch and pray against our owne weaknesses? That place of *Nehemiah* is pertinent, *Did not* Solomon *King of Israel sinne by these things? yet among many Nations was there no King like unto him, who was beloved of God: nevertheless him did outlandish women cause to sinne.* Whence the Argument is strongly enforced: Did *Solomon?* Did *David?* Did *Peter* so stumble, and fall so foulely and hainously? men of admirable wisdome, strength, and piety? who then may not feare to fall? If the *Cedars* of Lebanon were so shaken, so broken, how had the lesser under-wood need to look to their standing? If men of yeares and strength slip and fall, how had children need to look to themselves?

Neh. 13. 26.

2. The issues of such falls: for

2. Considering the issues ordinarily of the falls of those that professe godlinesse, the sinfull example of a wicked man doth much hurt, but nothing to that of a Professour: For,

1. It hardens some wicked.

1. This more *hardens* some that are wicked in their courses; Why the best men have their infirmities: nay, doe sometimes as bad as we; *Noah* was drunken, *David* adulterous, &c. and yet good men, and saved.

2. It grieves the godly.

2. This more *grieves* those that are good: Nothing wounds their soules more, then to see their fellow-brethren fall so foulely; *Paul* was grieved much for his country-men

try-men the Jewes that were not, nor would be converted; but more, I beleeve, for that sinne and scandall of the incestuous person, who was a Christian.

3. This more *disgraces* Religion, and consequently keeps men off from being religious: The very rumour and slander of the Primitive Christians, that they were incestuous, and adulterous, was a strong engine of the Divell to keep many from being converted, especially the civiller sort of the Heathens: They could not love that Religion that allowed (as they were told and beleeved) such monstrous iniquities. And at this day, what keeps the *Turkes* and *Jewes* from being Christians, but the wicked lives of many professing Christianity? Amongst us Christians, what withholds many *Papists* from converting, but the dissolute lives of many Protestants? Amongst us *Protestants*, what keeps many, otherwise civilly honest, from being altogether Christians, that is, truly godly, but the scandalous lives of some Professors? That *Indian*, laboured by the Jesuites to become a Christian, having asked, what became of the Spaniards when they dye, and of his owne fore-fathers; and being answered, that the latter went to Hell, the former to Heaven: replyed, that he would rather goe to Hell with his fore-fathers, then to Heaven with the Spaniards; and all, because he saw those barbarous cruelties committed upon his country-men by the Spaniards: *It cannot bee* (saith our Saviour) *but offences will come; but woe to the man by whom they come:* Woe to the world, because of offences; woe to the takers; woe, yea twice woe to the givers: It were better that a mill-stone were hanged about their neckes, and they cast into the Sea, then that they should lay such stumbling-blockes in the way of others: O therefore be watchfull, be circumspect, walke wisely towards them that are without; Give no offence to the Jew nor Gentile, nor to the Church of God. 3. It disgraces Religion.

4. Lastly, this more *dishonours* not onely Religion, but God himselfe; when the Doctrine suffers, the Name of God most. 4. It dishonours God

God suffers with it: It opens the mouthes of wicked men, even against God himselfe. You may judge of Christ, by the lives of them that are called Christians, said *Salvian* of old. If Christ their Master were good, and his Doctrine good, these Christians could not be so bad: Therefore the Apostle seriously advises people to be exactly religious, *lest the Word of God be blasphemed*, as a teacher or allower of such things as are dishoneſt. And againe, *that the Name of God, and his Doctrine be not blasphemed*: And to whom speakes he this? First, to wives, and they of the ordinary sort too: Hee would have them be lovers of their husbands, lovers of their children, sober, chaste, keepers at home, obedient to their owne husbands, that the *Word of God be not blasphemed*, *Tit.2.5.* Then to servants, *1 Tim.6.1. Let as many servants as are under the yoke, count their owne masters worthy of all honour, that the Name and Doctrine of God be not blasphemed.* Alas (might some say) what credit or discredit can a poore woman, or a poore servant doe to Religion? Yes, much either way: Therefore the Apostle *Peter* speaks of wives, that he would have them vertuous and pious, *that their husbands which beleeve not, might be wonne by the conversation of the wives.* And the Apostle *Paul* speakes of servants, that *they should be obedient to their owne masters in all things, carefull to please, not answering againe, not purloyners; but shewing all good faithfulnesse*: To what end and purpose? *that they may adorne the Doctrine of God our Saviour in all things.* The pooreſt and meaneſt Professour that is, may doe much good or much hurt to Religion; and therefore my exhortation and adjuration to you all, that professe Religion more then ordinarily, be you high or low, rich or poore, masters or servants, is, that you walke *circumspectly*, exactly, watchfully over your hearts and waies; and that the rather, because there be many *observers*, as *David* calls his enemies, that watch for your *halting*, and will rejoyce to see even the meaneſt Professour slip or fall; and be ready to insult over not onely you,

Tit.2.5.

1 Tim.6.1.

1 Pet.3.1,2.

Tit.2.9.

Psal.27.11.

you, but your *Religion*, your fellow-brethren, yea in a manner, your God: I would have you therefore to abstaine, not onely from grosse evills, but even *from the very appearance of evill*: Not onely to bee just, and faithfull, and sober, and chaste, and true in all your words, promises, dealings, but to carry your selves so fairely, so openly, so clearly honest, and godly, that those that watch for *occasions*, may not have so much as the least ground to fasten a suspition on; but may bee ashamed, and (if God please) be converted, or convinced, when they shall behold your blamelesse conversation: Doe but thus walke, and you shall *honour* God, honour your fellow-brethren, (be you never so meane) honour Religion; and Religion and God himselfe shall honour you here, and in the end crown you with glory and immortality. 1 Thessal. 5.

Amen.

FINIS.

VINDICIÆ SPEI:

SHEWING

THE LAVVFULNESSE of doing Good out of Hope of Reward.

Againſt the New Familie of Love the *Antinomians*.

As it was delivered in a Sermon, by *D. C.* Rector of Great Billing in Northampton-ſhire.

HEBR. 6. 19.

Which Hope we have as an Anchor of the ſoule, ſure and ſtedfaſt, and entring into that which is within the vaile.

LONDON,
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VINDICIÆ SPEI.

SHEWING

The Lawfulneſſe of doing Good out of Hope of Reward.

2. JOHN 8.

That we may receive a full Reward.

THe Apoſtle having propounded an Admonition, to *Circumſpection*, in the former part of this verſe, (*Looke to your ſelves*) enforces it by a double argument, taken from a double danger, of a double loſſe; Loſſe of *labour*, (*that we loſe not the things which wee have wrought,*) and loſſe of *reward*; (*but that we may receive a full reward.*) Theſe words then, are the ſecond *ground* of enforcement, taken from the *feare* or danger of a ſecond loſſe; And there are in it conſiderable, theſe three particulars: Coherence.

Diviſion. 1. The thing expected, *A reward.*
2. The degree of that reward, *A full reward.*
3. The expectation of that full reward; *that we may receive it*; Looke to your ſelves, that we may receive it.

Explication. Of the two former we have already ſpoken; we are now to diſpatch the laſt: And the words carry this meaning with them; As if the Apoſtle ſhould have ſaid, *We* (or *you*, for the copies differ) *doe expect to receive a reward, yea a full reward of our labour* (and you of yours;) *if you doe not circumſpectly looke to your ſelves, we, or you, or both, ſhall come ſhort of our hope; and loſe, if not all, yet at leaſt, ſome part of our reward; our reward ſhall not be ſo full as we expect*; therefore I admoniſh and exhort you to look to your ſelves, leſt wee and you, loſing the things which wee (or you) have wrought, loſe alſo our reward: Looke to your ſelves that our *expectation* may not be fruſtrate; but that we may indeed *receive*, what we doe ſo earneſtly expect.

Obſervation. The *Concluſion* hence reſulting will be this: *That it is lawfull* (if not neceſſarie) *for the beſt men, for their better incouragement in the ſervice of God, to have an eye upon the promiſed reward:* Or thus, Hope of reward is not altogether unlawfull, in doing of our dutie to God. This point, were it not for the ignorant clamors and preſumptuous importunitie of ſome, need not any great confirmation, the thing is ſo apparant, both in Scripture and reaſon: But that we may give *ſatiſfaction* to them that doubt, or *conviction* to them that deny this truth; we will beſtow ſome paines in making it good: and that

It is lawfull to doe Good in Hope of Reward: proved by

1. The Promiſes. 1. By thoſe gracious *Promiſes* of God made unto us in the Scripture; which, what elſe can they import, but a liberty and lawfulneſſe at leaſt, to make uſe of them, to the beſt advancement of our performances? We inſtance in ſome: That to *Abraham*, is of this kind, to this purpoſe, *Feare not, Abraham*; Why? *I am thy Shield, and thy exceeding great reward*, Gen. 15.1. And that's another, *I am God almighty, walke before me, and be upright*, Gen. 17.1. As if he ſhould ſay, Goe on, *Abraham*, in thy obedience to my com-

Gen. 15.1.

Gen. 17.1.

commands, feare nothing; and for thy encouragement take this my gracious promise, (which forget not to remember and make use of) I will be thy *Shield* to defend thee; and thy exceeding great *reward*, to recompence thee for all thy losses thou undergoest for my sake. Looke often upon this promise, and be encouraged to goe on cheerefully. That is a most pregnant place, *Deut.* 28. where *Moses* layes downe a Catalogue of *Blessings* promised to obedience; *If thou shalt hearken diligently unto the voice of the Lord thy God, &c. Blessed shalt thou be in the citie, and blessed in the field, &c.* To what purpose all this, if those people might not, in performance of their obedience, cast an eye upon them? *Moses* might have saved that labour both of repeating, and writing, and have barely propounded the will of God, and so have left them to chuse whether they would obey, or no: As Kings proclaime their pleasure, without any promise of reward, (or particular penaltie) at the subjects perill be it, if he refuse to yeeld obedience. But lest any should say, This was indeed a course fit for the *Pedagogie* of the Law; Children must be drawne with sweet allurements, as they with *a land flowing with milke and honie*; but the Gospel gives more grace, and therefore, now, *Love* must supply the place, both of *Hope* and *Feare*. Take we some in the New Testament: Our blessed Saviour himselfe, the only Lawgiver, not onely implicitely, in propounding blessednesse to those particular vertues; but explicitely and plainly, *Matth.* 5.12. He provokes them to rejoyce and be exceeding glad, in persecution, upon this very argument of our text; *For great is your reward in heaven*: So *Luc.* 6. 35. *Love your enemies, &c.* and *your reward shall be great*, &c. Thus S. *Paul* 2. *Cor.* 7.1. *Seeing therefore we have these promises*, (to be the sonnes and daughters of God, cap. 6. last) *Let us*, (upon the sight of these Promises, and certaine expectation of their performance) *cleanse our selves from all filthinesse of the flesh and spirit, &c.* And S. *Peter* treads in the same steps: *Wherfore, beloved, seeing ye looke for such things* (a new heaven, and a new earth, according to his promise) *be diligent, that ye may be*

Deut. 28. 1, &c.

Matth. 5. 12.

Luc. 6. 35.

2. Cor. 7. 1.

2. Pet. 3. 14.

be found, without ſpot and blameleſſe. I could be infinite in ſuch parallel places; which (I ſay againe) are all needleſſe arguments, if ſo be we may not make uſe of them, by exerciſing of our *Hope*, to excite our diligence in thoſe injoyned dueties.

2. The Command.

2. By the *Commands* of Scriptures, founded upon thoſe promiſes, to exerciſe our *Hope*; How often, doe we heare it in the old Teſtament; *Hope in the Lord; Hope in his mercies, &c.* Now what is *hope*, but the expectation of thoſe things which God hath promiſed? Can a man expect them, and not hope for them? Can a man hope for them, and not looke at them? Can he looke at them, hope for them, or expect them, and not be provoked to thoſe dueties to which they are promiſed? we have one pertinent place for all, and that in the new Teſtament; it is S. *Peters: Gird up the loynes of your minde* (your fainting hearts) *be ſober*, καὶ ἐλπίζετε, *and hope to the end for the grace* (i. the glory) *that is to be brought unto you at the Revelation of Jeſus Chriſt:* Hope to the end, or perfectly for that grace; and let that hope bee the *Girdle*, to gird up the loynes of your minde, &c. Wee muſt *hope*; therefore wee may hope for a reward, &c.

Pſal. 42. 5. 130. 7.

1. Pet. 1, 13.

3. The inſtances of

3. By the many *Inſtances*, even of men regenerate, that did looke at the reward promiſed: It is a generall deſcription of good and holy men in Scriptures; by their *Hope*, and expectation of the Promiſes: *Old Simeon waited for the Conſolation of Iſrael. Joſeph* of *Arimathea looked for the Kingdome of God. Abraham looked for a Citie. Wee looke for the Saviour, who ſhall change our vile bodie: Looking for the bleſſed hope, &c. Seeing ye looke for ſuch things, &c.* Nay more; their hope is called, the earneſt *expectation* of the creature, ἀποκαραδοκία, which ſignifies ſuch an intenſe *expectation*, as men expreſſe, when they looke for ſome longed for friend, and ſtand fixing their eyes, and thruſting them almoſt out of the holes of their heads; as if they would ſend their eyes to meet them, whom they think too long in comming: Yea, if more may be, the Apoſtle hath another word,

Luc. 2. 25. Mar. 15. 43. Heb. 11. 10. Phil. 3. 20. Titus 2. 13. 2. Pet. 3. 14. Rom. 8. 19.

more

more emphaticall, ἀσπασάμενοι. *They saw the Promises* Heb.11.13.
afarre off (by their faith) *and embraced them, saluted them* (so is the word) *by their hope*: They looked so earnestly for them, as if they had sent their hearts afore to *salute* them, which yet they might not perfectly injoy: In particular:

1. *Moses*, a man of God without exception, & regenerate, 1. Moses.
(lest any might object, We deny not the use of these to men unregenerate, to draw them on, till Love may come in place) This *Moses*, (I say) as good as he was, was glad to strengthen himselfe from the *Hope* of Reward, *He had an eye*, (one eye Heb.11.26.
at least) *to the recompence of Reward*. If *Moses*, so good and holy a man as *Moses*, had use, and it seemes, need of this helpe; how much more we, who (boast we what we will) I feare come farre short of *Moses's* perfection. If any shall say (as some will) This was under, or before the Law; but the time of the Gospel, is a time and state of greater perfection; Take another,

2. Those *Christians* whom S. *Paul* testifies of in this 2. Primitive
manner, *You suffered with joy the spoyling of your goods*: Christians.
what ground of encouragement had they? did they it purely Heb.10.34.
and meerely out of the strength of their *Love*? heare on; *Knowing that you have in heaven a better and more enduring substance*. A man will not throw away foule water, (we say) till he hath hope at least, of faire. Nor would they (I suppose) so joyfully have parted with their earthly substance, had they not had an expectation of an heavenly. But did they well, to make this use of their hope? was it not a weakenesse in them, to be checked, rather than allowed? marke what followes: he encourages them so it still; still to make use of their hope: *Cast not away therefore your confidence, which hath great recompence of reward*. But lest any Verse 35.
should say, These were weaklings in the *Faith*, and not perfect in *Love*, I adde,

3. *Adam* in innocencie: who certainly, being created 3. Adam.
after the Image of God, was perfect in righteousnesse and holinesse; and if ever man did, hee might *Love* the Lord with all his might, &c. yet even *Adam* (it seemes) had need

of the same helpes; that we now have, the *feare* of punishment on the one side; *In the day thou eatest thou shalt die the death*; and the *Hope* of reward on the other side, *Doe this, and thou shalt live*; which was the tenure of the old covenant, as we all know: If *Adam*, much more we. If any yet shall say, *Adams* was but a *naturall* love, but ours now is *Supernaturall*; I adde but one more:

4. Christ himselfe. 4. *Christ* himselfe the second *Adam*, both perfect and strong every way, and therefore (wee may thinke) needed not such helpes, as we doe: yet *Christ* himselfe (I doe not say, needed, I say) used this supportation of his *Hope*; and of reward set before him: The Apostle is plaine, *Who, for the joy that was set before him endured the crosse and despised the shame.* Heb. 12. 2. Would we thinke *Christ* himselfe, so strong as he was, would use this *Helpe*, if it were not lawfull to be used? Or shall we think our selves stronger then he, that we can goe without it? All which (to adde no more) are a sufficient justification of the point propounded: But wee have beside to confirme it

4. Reasons. By *Reasons* why it is lawfull, yea usefull for us so to doe.

1. Our weakenesse. 1. Our *Weakenesse*; which casts us upon a necessitie of all the helpes, that can bee afforded us. It is true that S. *John* speakes, *Perfect love casts out all feare*; *and hee that feareth is not perfect in love*. 1. Joh. 4. 18. And it may peradventure be applyed as well to *Hope*: Perfect *love* casts out all *Hope*; and he that hopeth is not perfect in love: I said, peradventure it may be applyed to *Hope*; for I suppose, both *Adam* and Christ were perfect in love, and yet made use of their *Hope*: And we shall heare anone, that even in heaven, the Saints both now have, and ever shall have use of their hope: but grant it for the present, *Perfect love casts out all Hope*, and needs no helpe but her owne: Then I assume, But no man living is perfect in *Love*; and therefore no man living but hath need of his *Hope*, to be assistant to the imperfections of his love: *He that hopeth* (I grant for the present too) *is not perfect in love*; But I assume againe, Wee are not indeed per-

perfect in *love*; and therefore we have need of *hope*: We know but in part, and therefore we beleeve but in part, and therefore hope but in part, and therefore love but in part; and therefore yeeld but a partiall and imperfect obedience. Our *Obedience* is measured by the degree of our *Love*, our love by our *Hope*, our hope by our *Faith*, our Faith by our *Knowledge*; which being but in part, causes an imperfection in all the rest: The truth is (however some presume upon their strength) our weakenesse is such, that while we carry about with us the old man, we must expect to goe stooping a little to the ground; and support our selves with these two staves, of *Feare* for the left hand, and *Hope* for the right hand, to stay up our *Love* from falling in the *way*.

2. Our *Humilitie* requires as much: that seeing God himselfe (who knowes us better than we our selves, and pitties us as a father his children) allowes us these helpes; it is but fit, we should with all thankfulnesse make our use of them. When God had said, *It is not good for man to bee alone, I will make him an helper fit for him*; had *Adam*, out of the confidence of his owne strength, as being innocent, and free from all sinfull concupiscence, refused so gracious a tender, I suppose it would not have been well taken: The Lord himselfe, of his owne good pleasure, profered *Ahaz* a signe; *Aske thee a signe, aske it in the depth, or in the height above.* And he returnes peremptorily, out of a foolish modestie, *I will not aske, neither will I tempt the Lord.* But marke how roundly the Prophet takes him up, *Heare ye now, O house of David, is it a small thing for you to weary men, but will you wearie my God also?* It is not *Humilitie*, but horrible *pride* and presumption to refuse and reject Gods offers (upon what pretences of strength soever), and in a manner to scorne his helpes, which hee had never granted, but out of his infallible knowledge of our necessitie. It is not good (sayes God) for *Love* to be alone, I will allow her *Hope* and (if need be,) *Feare* too, to be her helpers. It becomes then our modestie, in an humble sense and acknowledgement of our well-knowne weakenesse, to accept, and

2. Our Humilitie.

Isai. 7. 11. &c.

make use of our so graciously allowed *Helper*.

Application foure fold: For

And thus having sufficiently confirmed the point, that it is lawfull, yea very usefull for us to make use of our *Hope*, in eying the promised reward; Let us make it yet more usefull to our selves, by *Application*: It will yeeld us a

1. Confutation of Antinomists, by

1. *Confutation*, of the conceited perfection of the *New Family of Love*, if I may so call them; who no lesse ignorantly than presumptuously, cry downe this doctrine, that I have thus strongly confirmed; I meane the *Antinomists*, or, if you will, the *Anomists* of our time; who pretend, that they are so full of *Love*, that they scorne to be beholden either to *Feare* or *Hope*: They doe nothing, they, either for *Feare* of punishment, or *Hope* of reward; but all out of pure and meere *Love* of God: Neither doe they thinke a childe of God, a regenerate man, ought to doe any thing with respect either to the one or the other. For the fuller and clearer conviction of this their errour, wee proceed in this method and manner, First by way of *Opposition* of our former Truth to their errour: Secondly, by way of *Proposition* of the many absurdities that will follow upon that opinion: Thirdly, by way of *Exposition* of the principall grounds of that their errour.

1°. Opposing this Truth to their errour: For,

1. Whereas they say, a regenerate man ought to doe nothing out of *Hope* of reward, but all out of *Love*; which perhaps hath received warmth and strength from that common received position of some Divines, *That a child of God should serve God, though there were neither heaven to reward him, nor hell to punish him*: I answere;

1. Love is not perfect.

1. It is one thing to say, what we should doe; another what we doe, or can doe: The command indeed is, *Thou shalt love the Lord thy God with all thy heart, &c.* which if it were perfectly performed, might, perhaps, exclude the use of *Hope* or *Feare*; but let mee see that man that ever did *so love* God; that durst say, hee did so; except the old *Catharists*, and insolent *Papists*, and these late upstart *Perfectists*: What? are these men more perfect then *Moses*? yet hee had an eye *to the recompence of reward*: Are they better

better than S. *Peter*? I doubt not but he loved *Jesus Christ* as well and as strongly as they; and presumed upon the strength of that *Love*, as much as they can doe, that *though all men denyed him, yet would not hee*: And yet you know how shamefully hee denyed his master, three times. But what? are they stronger than *Adam* in innocencie? His love, though supported both with *Hope* and *Feare*, failed him miserably, as lamentable experience tells us: However, though they stick not, some of them with little lesse than blasphemie, to say, they are *as perfect as Christ*, *Christed with Christ*, *&c.* yet, I hope, they are not yet come to that height of pride, to thinke themselves *more perfect* than Christ: *who, for the joy that was set before him, endured the crosse, &c.* what strange presumption is this? Mee thinkes I see them like little children, that have newly gotten their feete; who, proud and confident of their owne strength, refuse the hand of the *Nurse*; and will needs be going alone; till falls and broken faces teach them more wit. Certainly, this *presumption* of theirs, presages some fearefull fall, to the disgrace of their *Profession*, and scandall of *Religion*; Let them but remember S. *Peter*, and I will say no more, but with Saint *Paul*, *Let him that thinkes he stands, take heed lest he fall.* 1. Cor. 10.

2. I adde, Their argument is infirme and insufficient: A Christian must doe all out of *Love*, therefore nothing out of *Hope*, or expectation of reward. This is to make the Graces of God to fall out one with another, which sweetly do agree; A good thing may be done in *Love* of God, and yet in *Hope* of Reward too: Hope and Love are not contraries, but coordinate, like a paire of twinne-sisters, the daughters of one mother, *Faith*: or rather subordinate, and therefore may well concurre to the producing of the same effect; we may say, (as the Apostle of Faith) *Hope* works by *Love*, and *Love* workes from *Hope*; as the Soule works by the hand, and the hand works from the Soule. And indeed, *Love* proceeds more immediately from *Hope*, then from *Faith*: These three, (this is their order) *Faith*, *Hope*, *Love*; Faith is the ground

2. If it were, yet Hope usefull.

ground of things hoped for, and ſo of Hope; and Hope is the ground of Love, as Love of Obedience: Why then ſhould *Love* thruſt out *Hope*, her mother, from any influence into her actions? It is *in* Love, but yet *by* Hope.

3. Hope ſhall never ceaſe: confirmed by reaſon.

3. I ſay yet further, (*ex abundanti*) whether wee ever ſhall be ſo perfect, as to doe all our ſervices to God, out of *pure love*, and nothing at all out of *Hope*; whether here on earth, or hereafter in heaven, is a diſputable queſtion. It ſeemes probable, we ſhall not; I give my reaſons, but ſubmit them to the cenſure of the judicious; They are theſe:

1. Our *Love* of God, depends upon our knowledge of God, (*ignoti nulla cupido*) Our knowledge of God is onely of his *back parts*, as himſelfe cals them; which are ſuch qualities, as have reſpect to us; *The Lord is mercifull, gracious, long ſuffering, &c.* not ſuch as deſcribe him abſolutely in himſelfe, as he is *Goodneſſe* it ſelfe: His *Goodneſſe* abſolute is onely knowne to himſelfe, and therefore onely (ſo) loved by himſelfe: I conclude then, we cannot *Love* him but with reſpect to his *Goodneſſe* to us, which is the object of our *Faith* and *Hope*; and ſo not without ſome mixture of *Hope*; that's the firſt.

Exod. 34. 6.

Vide Aquin. 22æ. q. 19. a. 6. c.

2. *Selfe-love*, (if moderate) is a naturall Impreſſe of God upon a mans Soule; and therefore (it ſeemes) to make a man love any thing for it *ſelfe*, without ſome reſpect to *himſelfe*, were to deſtroy mans nature; *Praiſe the Lord, for he is good:* why? *for his mercy endureth for ever.*

Aquin. 12æ. q. 40. a. 7. c. Amef. Theolog. l. 2. c. 7. §. 2.

3. *Love* proceeds from *Hope*, as the effect from the cauſe: For therefore we *Love* a thing, becauſe we *hope* to receive ſome good from that thing; we doe not (properly and directly) *hope* in any thing becauſe wee *love* it, but onely by accident, in as much as we beleeve, wee are beloved of it: Hence it will follow, that we cannot *love* God, but becauſe we firſt *hope* in him, as the Author of all our Good; and ſo *hope* will ever have Ingredience into our Love.

4. This is certaine, in the Judgement of the beſt Divines, that the Saints in heaven now have not loſt their *hope*; they live in hope of the Reſurrection of their bodies, *My fleſh ſhall*

shall rest in hope, Psal. 16.9. No, nor after the resurrection ever shall lose their *Hope*; though there be some difference betweene our hope now, and then theirs and ours: For ours 1. ariseth from *Faith*, theirs from *sight*: 2. Ours is with labour and contention, theirs without all difficultie: 3. Ours is imperfect, theirs perfect. That received opinion of Divines, that *Faith* and *Hope* shall cease in heaven; is not to be understood of the *Essence*, or substance of those graces; but of their imperfection, and manner of their use: *Faith* shall be perfected by Vision, and *Hope* by Fruition: Wee shall then see, what now we beleeve; and enjoy, what now wee hope for. Yet shall there bee still use both of Faith and Hope; in as much as there shall for ever be something that wee shall never fully see; something that we shall never totally and together enjoy: the Infinite essence and Goodnesse of God, which no creature can comprehend: and the Eternitie of Happinesse, which no creature can at once and together possesse; and therefore shall have use of *Faith* to beleeve the one, and *Hope* to expect the other; Those exceptions therefore of the Schooleman may be easily answered both concerning Faith and Hope; *That because Faith is that whereby we beleeve what we doe not see; and in heaven shall see that which now we beleeve, therefore it is impossible that Faith should remaine*. And againe, because we hope for that which wee have not; and in heaven, have in possession, that wee now hope for, therefore it is impossible hope should remaine in heaven; For I assume, against himselfe; But in heaven, there shall bee alwayes something which wee shall not see; and something we shall not enjoy, (without any derogation to our happinesse) unlesse hee will *deifie* the creature; therefore there shall be still use of *Faith* and *Hope* in heaven: And this may bee illustrated by the contrary *Feare* of the damned; which feare being (contrary to *Hope*) an expectation of evill to come, though the *Feare* that now wicked men have of hell shall cease, when they once come in hell, feare being turned to present sense and feeling; yet they shall be tormented with the *feare* and expectation

Psal. 16.9.

Faith & Hope how said to cease in heaven.

Vide Amesium Theolog. Pemble Vindiciæ Gratiæ. p. 198. & 199.

Aquin. 12 *a.q.* 67 *a.*3.*c.* *Ibid. art.*4.*c.*

pectation of the eternall ſucceſſion of their torments, which ſhall be one of the worſt pieces of their hell: So on the contrary ſide; though *Hope* in the Godly, in regard of the complement of their *Happineſſe*, ſhall ceaſe, being turned into fruition; yet in regard of the eternitie of that fruition, their *Hope* ſhall be extended to eternitie: and this ſhall be no ſmall portion of their Happineſſe. His diſtinction betweene the *feares* of the damned, and *hope* of the bleſſed; that feare may better bee in the damned, than hope in the bleſſed, becauſe (forſooth) in the one there ſhall be a ſucceſſion of puniſhments, and ſo there ſhall be a reſpect of futurition or time to come; and in the other, the glory ſhall be without ſucceſſion, after a certaine participation of eternity, in which there is neither time paſt, nor to come, but onely preſent: I ſay, this diſtinction is not true, (as I ſuppoſe) becauſe there is the ſame ſucceſſion of *Happineſſe* in heaven, as of torments in hell; in regard of the creatures, who being finite, cannot infinitely at once enjoy their eternall happineſſe; God onely being infinite and onely eternally, at once and together enjoying his owne happineſſe: But enough of that: I now rejoyne; If there be, (as its probable) a continued exiſtence of *Hope*, and wee ſhall have alwayes *Hope* attending upon our *Love*, its as probable, that *Hope* ſhall not be idle; but exerciſed often, if not continually, in viewing of its object, and that *view* cannot but excite our love to all holy obedience, and that for ever: If not, then heare——

The Divels believe and tremble. Jam. 2.19. Perkins *ubi ſupra p.* 197.

Ibid. ad 2um.

2°. Propoſing the many Abſurdities of their opinion; For,

2. The many *Abſurdities* that will follow, if that opinion may be granted, that a *Chriſtian* hath no uſe of his *hope* to encourage himſelfe in the ſervice of God.

1. They *wilfie*, yea *nullifie* the *Promiſes* of God, made to us in Scripture, at leaſt in regard of a regenerate man: For to what end are the *Promiſes* made to our obedience, if, for the better and more cheerefull performance of our obedience, we may not, by the eye of hope, looke at them? To what purpoſe were *Colours* made, if the *eye* muſt be debarred the ſight of them? or muſicall ſounds, if the eare may not

1. They make void the Promiſes.

be

be permitted to heare them? &c. Take away the use of the *Sense*, and take away the object of that Sense: Take away *Hope*, and away with all the *Promises*.

2. They cannot evacuate *Hope*; but all other graces will vanish with it: The Graces of God are like a Chaine, draw but one linke, all the rest will follow; *Adde to your Faith vertue, &c.* Take away *Hope*, and take away all. 1. Destroy all Graces: as

1. *Joy*; which (much of it) arises from Hope: *Rejoycing in hope. Rom.* 12.12. *We rejoyce in hope of the glory of God, Rom.* 5. *Lively hope--wherein ye rejoyce, 1. Pet.* 1.3,6. Yea the greatest and strongest part of our *Joy* springs from *Hope*; *That we might have strong consolation, who, for a refuge, have laid hold on the hope set before us, Heb.* 6.18. 1. Joy. Rom. 12.12. and 5.2. 1. Pet. 1.3,6. Heb. 6. 18.

2. *Patience*; which likewise is the daughter of *Hope*; *If we hope for the things we see not, we do with patience wait for them, Rom.* 8.25. called therefore the *Patience of Hope*, 1. *Thes.* 1.3. *For joy set before him, endured the Crosse, Heb.* 12.2. *&c.* 2. Patience. Rom. 8. 25. 1. Thes. 1.3.

3. *Faith* it selfe is likewise in danger; For though *Faith* be the *mother* of Hope; yet Hope is the *staffe* and strength of *Faith*; and were it not for *Hope*, Faith it selfe would soone languish: *Sanguis fidei, spes.* Hope is as the blood of Faith: In the body, the blood is *vehiculum animæ*; the charet of the soule, the life running in the blood; take away the blood, and you take away life: so take away *Hope*, and *Faith* will soone expire: and therefore it is that *Faith* and *Hope* are so often joyned together in Scripture; *That your Faith and Hope might be in God, 1. Pet.* 1.21. *We, through the spirit, wait for the hope of righteousnesse, by faith, Gal.* 5.5. And we are said to be *saved by hope Rom.* 8.24. as well as by *Faith*. Take away Hope, and take away Faith. 3. Faith. *clem. Alex. andr.* *Hoc ipsum quod Christiani sumus, fidei ac spei res est. Cypr. de Bono patient.*

4. *Love* also will not bee long after, if you take away *Hope*; for *Love* it selfe (as I said) proceeds from *Hope*, as well, and more immediately than from *Faith*: This is their order, in regard of causalitie and generation, as the Schoolman cals it; *Faith, Hope, and Love. Faith* produces Hope, and *Hope* produces Love; Because we *Hope* to ob- 4. Love it selfe.

taine thoſe good things promiſed to, and beleeved by *Faith*; therefore we are moved to love him, that hath promiſed, and will performe them: *Faith ſaies* (ſaies devout *Bernard*) *there are great and glorious things laid up for Gods Saints; Hope ſaies, they are reſerved for me; Love ſaies, I runne to them and embrace them: Faith beleeves them, Hope expects them, and Love at laſt enjoyes them:* And this is true, *Looke how much a man beleeves, ſo much hee hopes; how much he hopes, ſo much the more hee loves. Love* indeed proceeds both from *Faith* and *Hope*; but in a different conſideration: From *Faith*, as *Faith* apprehends the mercy as preſent; from *Hope*, as *Hope* expects the ſame mercy as future: Or rather, we may ſee ſome reſemblance of the *Trinitie* in the proceeding of theſe three Theologicall vertues one from another: *Hope* iſſues from *Faith* alone, as the *Sonne* from the *Father*: *Love* proceeds from *Faith* and *Hope*, as the *Holy Ghoſt* from both the other perſons: Take away *Hope* then, and you deſtroy not onely this *Trinity*, theſe three, *Faith*, *Hope* and *Charitie*; but alſo the *Unitie* of proceſſion, and the very *Eſſence* of Love; as the joynt iſſue of *Hope* and *Faith*. In a word, *Hope* both breeds and perfects *Love*; we could not ſo love God for what hee hath done, but for the Hope of what hee will doe; ſo that I may apply that of the Apoſtle hither; *If we have Hope onely in this life, we were of all men moſt miſerable.* Thoſe then that ſtand ſo much for *Love*, to the vilifying, yea nullifying of *Hope*, will in the end prove in themſelves a nullitie of *Love*. Little *Hope* little *Love*: No *hope*, no *Love* at all.

In Pſal. Qui habitat. 5.10.

Bern. de paſſ. Dom. c.43. Quantum quis credit, tantum ſperat; quantum ſperat, tantum amat.

A reſemblance of the Trinity.

1. Cor. 15. 19.

5. All Obedience.

5. Laſtly, (which they little thinke) all *Chriſtian obedience* is thus indangered, or at leaſt, a great part of it: For take away Hope, even hope of reward, and what will become of all good workes? Does not every reaſonable creature worke out of Hope? *He that ploweth, ploweth in hope; and hee that threſheth, threſheth in hope:* The *Souldier* warres in *hope* of victorie and ſpoile; the *Mariner* goes to ſea, in hope of gaine; and ſo of the reſt. If you think this hope hath no influence into our Chriſtian obedience; heare the

1. Cor. 9. 10. ὁ γεωργῶν ὀφείλει τῆς τῶν καρπῶν μετέχειν, τὸ ἐλπὶ πόνων. *Chryſ. Tom. 5. p. 175.*

the Apostle; *Hee that hath this hope; (to be like him) purgeth himselfe as hee is pure:* 1. *Joh.* 3. 3. And heare Saint *Paul* for both the parts of Sanctification; *Seeing wee have such Promises* (to bee the sonnes and daughters of God, in the end of the former chap.) *Let us cleanse our selves from all filthinesse of the flesh and spirit*; there's the first; *Perfecting holinesse in the feare of God*; there, the second: Hope therefore is a speciall *Principle* of New *Obedience*, and that because, 1. of the *excellence* and difficultie of the object, which excite and sharpen diligence, and 2. also in regard of the *delectation* and delight, the proper issue of Hope, which furthers and quickens operation; as he well obserues: They then, that cry downe *Hope*, cry downe (by consequence) all holinesse and obedience. And now, I hope they will consider, they have brought the matter to a faire passe; that by taking away one grace, have subverted all; *Joy*, *Patience*, *Faith*, *Love*, and all *Obedience*. But we have more to say yet. 1. Joh. 3. 3. 2. Cor. 7. 1. *Aquin.* 12 *a. q.* 40. *a.* 8. *o.*

3. The manifest *injurie* they doe to a Christian Soule, depriving him of so necessarie a furniture, as *Hope* is: we will expresse it by a double *Metaphor*; of a Souldier, of a Mariner. 3. Despoile a Christian, of

1. Of a *Souldier* by land; Our life is a spirituall, and continued Warfare; There is a *Panoplie*, or whole-armour commanded to bee put on, *Ephes.* 6. Amongst the rest, the *Helmet of Salvation*; which, what it is, Saint *Paul* himselfe tels us in another place, *And for an Helmet, the Hope of Salvation.* 1. *Thes.* 5. 8. They then that deny a Christian this use of his hope, send him into the Field without his *helmet*, and so expose him to certaine danger. 1. His Helmet. Ephes. 6. 17. 1. Thes. 5. 8.

2. Of a *Mariner*, by sea, then Hope hath a double use under a double *Metaphor* in Scripture: 2. The wind at sea.

1. Of the *Wind*, *Heb.* 6. 11. πληροφορία ἐλπίδος, the full gale (so the word imports) or full assurance of hope. If the Christian Soule be a *Ship* (sailing in the sea of this world) Faith may represent the *Pilote*, and Love the *Saile*: but Hope is the *Wind*, that must fill that Saile: Let the *Pilote* be never so confident, the *Saile* spread to the utmost, yet if it want a Heb. 6. 11.

good gale of *Winde*, the ship lies becalmed; and her course is ever quicker or slower, as the *wind* rises or fals: A Christian on earth without Hope, is a Ship at Sea without winde.

3. His Anchor. Heb. 6. 19. Ἐλπὶς ἡ ἄγκυρα ἀσφαλὴς, ἡ ὑπόθεσις τῆς ἡμετέρας ζωῆς, ἡ χειραγωγὸς τῆς πρὸς τὸν οὐρανὸν ἀναφερούσης ὁδοῦς ἡ σωτηρία τῶν ἀπολλυμένων ψυχῶν. *Chrys. ad Theod. Laps. ep. 2. Tom. 6. p. 61.*

2. Of an *Anchor*: Heb. 6. 19. *which hope wee have as an Anchor of the soule, sure and stedfast, &c.* A Ship may sometimes have too much, or a contrarie *Winde*; and then shee hath need of an *Anchor* to fixe her, from being carryed away, especially when shee drawes nigh her desired *haven*. Let *Faith* be the *Ship*, if you will, (and wee heare of some *that make Shipwrack of Faith*) Let *Love* bee the *Merchandize*, or passenger, to bee conveyed to heaven (when Faith and Hope, in a sort, cease, and stay behinde) yet Hope is the *Anchor*, that fixes the *Ship* from being tossed to and fro, and carryed away with every *winde of doctrine*, or wave of temptation, till *Love* the passenger, or merchandize be landed in the *haven*: As the *Ship* with all her tacklings and the *Anchor*, lye still at Sea, but the passengers and commodities are transported on Land: They then that deny this use of Hope, expose the Soule to certaine danger; either to be becalmed for want of *Winde*; or to bee carryed away, for want of an *Anchor*: If this be not enough, heare all:

4. Incurre harsh censures.

4. The harshnesse of the *Censure* they are like to undergoe by this opinion: For if there bee no such use of Hope, then marke,

1. Either they are not yet converted, but in the state of Nature still; as being such as the Apostle sayes the *Ephesians* were, *without hope*, *Ephes.* 2. 12. before their Conversion.

2. Or else, that they have lost their hope, after once they had it, in Conversion; which cannot be, seeing a regenerate man is *begotten againe to a lively hope*.

1. Pet. 1. 3.

3. Or else, (which some doe not sticke to affirme) that we have alreadie all wee *hope* for; that is, all alreadie *glory-fied*: For if wee may not hope for any more, it is, as if there were no more to bee hoped for: And this is it, which some

some both senseleſly and ridiculouſly have affirmed (and well they may, upon their former opinion) *that our glory in heaven ſhall be no other, no more, than what we have already, but only in our ſenſe and apprehenſion*; Contrary to the plaine text of the Apoſtle, *We rejoyce in hope of the glory of God*. Theſe, and many more perhaps, are the *Abſurdities* wherewith this *Novell* opinion is heavily preſſed; which we leave to their more ſerious conſideration: and deliver

See Mr *Burtons* Goſpel and Law reconciled pag. 35. Rom. 5. 2.

3. The grounds of this their *errour*, as farre as wee can conceive, and there are theſe two, the common *mothers* of moſt errours:

3°. Expounding the grounds of their errour, 1. Pride.

1. *Pride*, and ſtrange preſumption of their owne perfection, and of the ſtrength of their own (ſuppoſed) *Love*; that they can, and doe *love* God ſo well, that they need not be beholden to any inferiour helps; contrary to the experience of all good hearts, in all times, who were glad, and thankfull for theſe ſupportations of the weakeneſſe of their imperfect Love.

2. *Ignorance*, the fertile * *wombe* of all errours and hereſies whatſoever; However theſe men thinke themſelves perfect, and able enough to teach their teachers, yet this opinion manifeſts a manifold *ignorance*. We inſtance ſome particulars:

2. Ignorance of three particulars. * *Uterus ignorantiæ. Tertull. Apol.*

1. Of the true diſtinction and uſe of Faith, Hope, and Charitie; and that's the reaſon, that *Faith* and *Love* have devoured *Hope* betweene them: For let me aske them, Why doe they doe good workes? They will anſwere, Becauſe they *Love* God. I aske againe, Why doe they *love* God? Becauſe of their *Faith*, whereby they beleeve the *Goodneſſe* of God ſhewed toward them: All this is true, but not enough; for they ſhould have taken in Hope between Love and Faith, and ſaid, Wee *love* him, becauſe we *hope* in him; and *hope* in him, becauſe we beleeve in him: For this is the right order of theſe Graces. The good man is compared to a tree, *Pſal.* 1. the *roote* of this tree, is *Faith*; the *ſtemme* or bodie of it, is *Hope*; the *branches* of it, is *Love*; the *fruit* of it, are Good workes: Now it is true indeed, the *fruit*

1. Of the nature and order of Faith, Hope and Charitie.

growes immediately upon the *branches*, *Good workes* proceed from *Love*; but the *branches* grow next upon the *ſtemme*, and not upon the root immediately, that is, *Love* proceeds from *Hope*, and *Hope* from the roote of *Faith*: Let them learne this, and then they will not exclude Hope: but give it its due place.

2. How a free gift and a Reward may ſtand together.

2. Of the poſſible *Union* of a *Free-gift*, with a *Reward*: For thus they ſeeme to reaſon; If all be of *Free-gift*, then is there no *reward*; if no reward, then no *hope* of reward. But this is their ignorance; Free gift and reward agree well enough together; The ſame thing may bee a *Free gift*, as not being merited by us; and a *reward*, as ſo promiſed by God; and then it is *Juſt* with him to performe his owne promiſe: The ignorance of this, is one cauſe of the popiſh *Merit*; Where there is a *reward*, there is *Merit*, ſay our *Rhemiſts*: and theſe men for feare of *Merit* have utterly renounced all *reward*; whereas, wee ſay, There is a *reward*, where there is no *Merit*; and where there is a *Free gift*, there may be a *reward* notwithſtanding, freely promiſed, and faithfully performed.

3. Of the right uſe of the Law.

3. Of the *right uſe* of the *Law*, to a regenerate man; and this is the *Source* and ſpring-head of all their erronious concluſions; For if there be no *Law*, it will follow; Then firſt, there is no uſe of promiſes; if no promiſes, then no reward; if no reward, then no *hope* of Reward: Againe, if there be no *Law*, then are there no good workes; (for no worke is good without a command) if no good works, then no *reward*; and ſo no Hope: As on the contrarie, If there be no Law, then no ſinne; if no ſinne, then no puniſhment; if no puniſhment, then no *Feare*: So that this firſt *Abſurditie* being granted, all the reſt will follow; which I earneſtly deſire they would ſeriouſly conſider. And ſo I leave them, and come to a ſecond uſe of

2. Juſtification of our practiſe.

2. *Juſtification* of our practiſe; I meane of us *Miniſters* who urge upon men, even the beſt men, the dueties of Religion, as with *feare of puniſhments* on the one ſide, ſo *with Hope of Reward*, on the other ſide: For which our method,

wee

we are by these *Novellists*, stiled Legall Preachers, &c. But I would gladly be resolved by any reasonable man, why wee may not as well use the like arguments, as (I say not the prophets of old) *Christ* and his *Apostles* in the New Testament? why may it not be as lawfull for me, to exhort men to the patient suffering of persecution, and that with joy, as for our Saviour, with the same argument; *For great is your reward in heaven?* why may not I provoke men to an endevour of perfect Holinesse, with remembrance of the Promise of God, the object of Hope, as S. *Paul* did his *Corinthians, Seeing we have these Promises, &c.* 2. Cor. 7. 1.

3. *Admiration*, at the never enough admired *Goodnesse* of God, and our owne badnesse: His *Goodnesse*, that will omit no meanes to doe us good; Commands, promises, threatnings; to worke upon our *Love*, by the *Goodnesse* of his Commands; to perswade our *Hope* by the *Sweetnesse* of his Promises; and (if these will not prevaile) to *scare* us from our wicked courses, by the *terrours* of his threatnings: He might (as Kings) command and expect our obedience; or punish our disobedience; but no meanes shall be omitted to worke us unto Good. Our owne *badnesse*, that will admit scarce any of his meanes to doe our selves Good: Nor *Commands*, nor *promises*, nor *threats* can prevaile with many (too many of us) either to forsake evill, or doe good: What *mettall* are we made of, that no course can work with us! A King a mortall man, commands, and wee obey; he threatens, and we quake; he promises and we runne: O the lamentable *badnesse* of our hearts; O the admired *Goodnesse* of our God! &c. 3. Admiration of 1. Gods Goodnesse. 2. Our owne Badnesse.

4. *Exhortation*; that seeing we know our libertie, wee learne to use it; to provoke our selves unto Good workes, by the *Hope* of the promised *Reward*: Bee not so ignorant, as not to know it; or so proud and presumptuous, as to refuse such gracious Helpes, as God in mercy hath afforded us: We say to you, in the words of S. *Paul*, (and why may we not?) *Cast not away your confidence* (which is nothing but a confirmed *Hope*) *which hath great recompence of reward*: 4. Exhortation; where Heb. 10. 35.

reward. And againe, *Be not weary of well-doing, for in due ſeaſon you ſhall reape, if you faint not.* And with S. *Peter*, *Gird up the loynes of your minde, and hope to the end, &c.*

Gal.6.9.

1. The Difference of Good and bad, in uſe of Hope.

Yet take ſome *Cautions* with you, for your better directions in the uſe of your *Hope:* For there is a *Hope* of reward lawfull, there is another unlawfull; Both good and bad are carryed with *hope* of Reward, but you ſhall obſerve a palpable *difference*, in theſe particulars:

1. In the Object hoped for.

1. A wicked man lookes at the *preſent*, not regarding the future; at a *Temporall*, not an *eternall* reward; Like that prodigall child, *Father give mee the portion of goods, &c. what profit*, (preſent profit) *is there in ſerving of God, ſay they, Mal.*3.14. *Who will ſhew us any good?* What good?

Pſal.4.

Corne, and wine, and oyle, profit, pleaſure, honour; not ſtaying or truſting to any thing hereafter: But the truly godly man lookes at things to come; and like a good child waites till the time appointed of his father; So S. *Paul* intimates

2.Cor.4.18.

the difference, *While wee looke not at the things that are ſeene* (as worldly men doe) *but at the things which are not ſeene; For the things which are ſeene are temporall, but the things which are not ſeen are eternall.*

2. In the manner of expectation.

2. Wicked men looke at the reward, as a due *debt*, merited by their formall obedience; *Give mee the portion of goods that belongs to me*, ſaid hee; and therefore bargaine with God for it: The godly expect it, as a ſpeciall favour of promiſe; in all *humility* acknowledging themſelves leſſe than the leaſt of all Gods mercies; that's another.

3. In the end.

3. Whereas there are three things in Scripture to bee eyed and obſerved, the *command*, the *promiſe*, and the *threatning*; and it is not poſſible to looke upon them all at once with two eyes: A wicked man beſtowes both his eyes, one upon the *threatning*, the other upon the *promiſe*, but neither upon the *command*; A godly man, what ever he doe with one eye, to beſtow it either on the *promiſes* or threatnings; the other is ever fixed upon the *Command:* which difference is apparant by this; that where the *Command* comes without an expreſſe promiſe or threatning, a wicked man

will

will doe just nothing, neither forsake evill, nor doe good; Take a vaine-glorious man, tell him, God *commands* him to give almes; if you doe not tell him withall, You shall have *applause* and credite from men, if you doe it; or a curse attending you, if you doe it not; hee lies like a Ship at Sea, *becalm'd* for want of wind; or a *Mill*, that moves no longer than the water runnes: yea that many times, neither *Promises* nor *threats* can make him stirre to performe an expresse *command*; which argues, that those commands he performes, he doth it not out of respect of the command; but either out of hope of reward or *feare* of punishment: On the other side take a good man, tell him, *Thus saith the Lord*; this is Gods will and command; though you say nothing of the promise or threatning; he is like the *Centurions* servant, if he say, *Goe, he goes, &c.* That's the difference that *David* intimates, when hee sayes unto God; *I have an eye, or respect, to all thy commandements.* As a good servant, that respects his Master; Let strangers say, Goe, or Come, he stirres not, because hee respects them not, though perhaps, they promise or threaten; but if his Master doe but *winke* with his eye, or *nod* with his head, intimating his pleasure, hee presently runnes. The Command of God is the *wind* that fils his Sailes; as that phrase is elegantly used by the Apostle, πεπληρωμένοι τῷ θελήματι τοῦ θεοῦ; *filled with all the will of God*; as a Saile with wind. Phil. 4. 12.

4. Because wicked men will pretend *Conscience* of a *Command*; there is yet another difference observable: and that is, That where these two meete (as sometime they doe) a *Command*, and a *Promise*; a wicked man doth it *principally* out of the *Hope* of reward, and *subordinates* the command to his owne profit. Take but an instance or two: *Balaam* goes to *Balaac*, as hee was commanded, or rather permitted by God: but the Load-stone that begun this motion was that *wages of iniquitie*, the Reward promised by *Balaac*. The like may be noted in *Jehu*, who drave furiously, in the execution of Gods command (as he would seeme) upon *Ahabs* familie; and in pretence cryes, *Come see the* 4. In the Order. 2. Pet. 2. 15.

zeale, &c. But the firſt Mover of all this fury (rather than zeale) was that meſſage of the Prophet, *Thus ſaith the Lord,*
2. King. 9. 6, 7. *I have annointed thee King over Iſrael.* The *Kingdome* was principally in his eye; and if he might have ſafely injoyed that, without any further danger, I doubt whether *Jehoram*, and *Jezabell*, and the reſt had dyed. With a *Godly* man it is quite contrary; where he hath an eye upon the *Reward*, he ſubordinates that to the *command*, and uſes it onely as a helpe to further his execution of the command. This will the better appeare, if we ſever the dutie from the reward; which meeting together, make it doubtfull (to others at leaſt) which moſt *prevailes* to the motion. For inſtance, when *Religion*, and proſperitie, and peace, and credite meete together, who, almoſt, is not religious? and it is a hard matter, for a by-ſtander, to ſay, which drawes moſt: Sever them and you ſhall ſee ſtraight. Two *Gentlemen* walke together with one man at their heeles; what ſtranger can ſay, whom he followes? Follow them but till they part, and you ſhall diſcover the man to whom he retaines: So is it here, If to bee religious (in ſuch times, and places, or company) may purchaſe a wicked man *danger*, or diſgrace, or ſcorne, &c. you ſhall ſee a hollow heart forſake and almoſt abjure *Religion*, and ſwimme along with the ſtreame: As
Matth. 13. the *ſtonie-ground-hearers* made faire ſhew till perſecution aroſe, and then they were *offended*; which concludes ſtrongly they followed *Religion*, but for *Peace* ſake, and not *Peace* for *Religion*. Now a truly good heart, is *principally* drawne by Gods *Command*, and intire Love to *Religion*; which appeares by this, that ſever Peace from Religion, hee ſtill keepes on his courſe; and though the world frowne or ſcorne, or kill, hee will follow his *Religion* ſtill. What uſe then of the *Hope* of reward? why, indeed, if hee may have *Peace* with Religion, hee likes it well, and is ſo much more zealous in his Profeſſion of it; but if not, he cares not for it, but will rather part with *Peace* than with *Religion*: The *hope* of reward is in his eye, but by the by; He takes not up his *Religion* for *Peace*, but makes his advantage of *Peace*,

to

to advance his *Religion*. It is a *prettie* phrase of the Apostle concerning *Moses*, *Heb.* 11.26. not ἐβλεψε, but ἀπέβλεπε *he cast an eye* (after he had made his choice, and was going on his way) *upon the recompence of reward*: Not as a ground of undertaking, but as an *encouragement* of his undertaken journey. As if a father should bid his loving and willing childe goe of such an errand; and when he was readily running, should call him backe and say; Childe, because I see you are so willing, to execute my command, looke you, here's *mony* to put in your purse, to spend by the way, and here's a *horse* to carry you with more ease; and hereafter I will *promise* you, you shall bee my *heire*. This no doubt, must needes put *joy* and *spirits* into the Childe, with more cheerefulnesse to performe his dutie; though he had no eye upon these in his first setting out. In a word, there are two things that further the motion of a clock, the *Plummet*, and the *Oile* bestowed upon the wheeles; the first and chiefest is the *Plummet*, that beginnes the motion; the next is the *Oile*, and that facilitates the motion. So, be it a good man hath an *eye* to the reward, yet the *command* of God is the *Plummet*, or prime mover; if he meet with a *Promise* by the way, he uses it as *Oile* to make his motion quicker: The command of God is the principall *Mover*, the hope of reward is but the subordinate *helper* of his course. And this, I take it, is lawfull, against all cavils and exceptions; A man, first looking at God, may in the next place look at himselfe, and helpe himselfe, in the service of God, with the hope of a promised reward. Heb. 11.26.

2. The Motive to it.

And this is the thing, I have hitherto intended to urge upon you; The work of *Religion* is not more *laborious*, than the Reward promised is *glorious*: Looke not so much at the *work* as at the *issue*. What though you see no present *profit*, *Verily there is a reward for the righteous*: Hee that sowes, shall in due season reape; Good works are a *seed*, which many times seeme lost; and we think all is gone. No, they are a *seed*, which must lye a time under ground, before it can come forth: *He that goeth forth and carries good seed, shall come* Psal. 126.6.

againe with joy, and bring his sheaves with him. I use but this perswasion; The want of this [illegible] *Promises* of God, is the cause of all, or much of our *discontent* in our callings, of Magistrate, Minister, master, servant, &c. when we find not our labour successefull, or that respect which we expected upon our conscionable endevours: *No man so crossed as I; No man takes so much paines to so little purpose; No man findes such poore respects, &c.* Is it not because thou *lookest* at men, and hast not an *eye* upon God, and upon the promised *Recompence* of reward? It was a *strong* weakneſſe, and a strange pusillanimitie for such a Prophet as *Jeremie*, to say upon the *non proficiencie* of his people, *I will speake no more in the name of the Lord: Oh that I had a cottage in a garden of Cucumbers*, &c. That was *Heroicall* of another, his fellow,

Isai. 49. 4. *I have laboured in vaine, I have spent my strength in vaine; yet surely my judgement is with the Lord, and my work* (or reward) *with my God.* My brethren (the Lords Ministers) *bee*

1. Pet. 5. 2, 3. *instant, preach the word, in season, out of season*; be not discouraged by the unprofitableneſſe or unthankfulnes of your people; for you serve a good *Master*, that will pay you your wages; and the leſſe from them, the *more* you may expect from him: Its that wherewith the Apostle encourages servants (of unthankfull and unnaturall masters) to all sincere and faithful obedience; *Servants obey your masters, &c. And*

Col. 3. 22, &c. *whatsoever ye doe, doe it heartily, as to the Lord, and not unto men: Knowing that of the Lord, ye shall receive the reward of inheritance; for ye serve the Lord Christ.* The like I say to all estates and conditions of men; Whatsoever ye doe, doe it *heartily*, knowing that of the *Lord* ye shall receive the *reward* of inheritance. Oh, could we but looke up at *God*, and his *promise* of Reward, by the *eye* of our *Hope*, how easily might wee in our callings passe through good report and ill report, good respect and disrespect, and trample all the *unthankfulnesses* of men under our feet! I conclude all with the

1. Cor. 15. last. words of the Apostle, *Wherefore, my deare brethren, bee ye constant, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vaine in the Lord.*

FINIS.

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